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Coleraine, George Hanger, 4th baron,
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THE
LIFE, ADVENTURES,
AND
OPINIONS
OF
COL. GEORGE HANGER.

WRITTEN BY HIMSELF.

To which is added,

- | | |
|---|---|
| Advice to the Prelates and Legislators, how to correct the Immorality and Jacobinism of the present Age, and at the same time increase the Revenue. | The History of the Lovely Ægyptia, the Pamela of Norwood, and Paragon of the Ægyptian Race; the Author's Marriage with her, and her cruel Infidelity and Elopement with a Travelling Tinker: |
| Advice to the Lovely Cyprians, and to the Fair Sex in general, how to pass their Lives in future to their better Satisfaction, and to enjoy with Discretion the three Cardinal Virtues. | And a History of the King's Bench Prison, written by the Author during his Custody under the Marshal of that Prison, descriptive of the Miseries endured by the Prisoners, and the extravagant Expence incident to their Confinement. |
| On Matrimony, Compulsive Wedlock, and on Polygamy. | |
| On the Misery of Female Prostitution. | |

Insanire parat, certa ratione modoque—
Nudus agris, nudus nummis. HORAT.

VOL. I.

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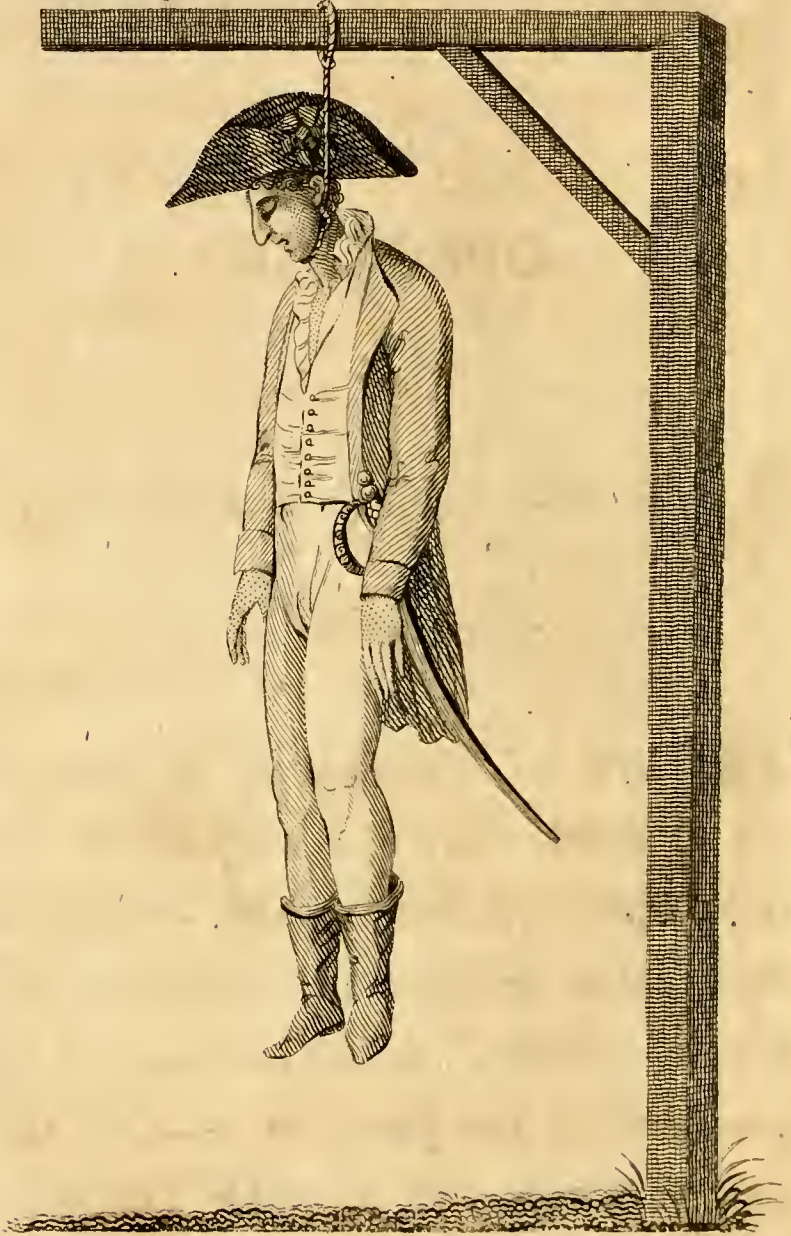
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THE
LIFE, ADVENTURES,
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OF
COL. GEORGE HANGER.

THE lives of malefactors, in general, are prefaced with a strong outline of their birth, parentage, and education, with other peculiar circumstances belonging to them. As for instance, *A. B.* was born in the parish of —, in the county of —, of reputable and genteel parents; but, falling early in life into

bad company, both of wicked men and
lewd women, he contracted habits which
ultimately —————



I shall not descant on the virtues and superior excellence of my parents. They were well known to the world ; and let their characters speak for them. I shall only state with great brevity what I knew of, and experienced from, them.

My father served in three parliaments, and was one of those respectable, independent, old English characters in the House of Commons, called Country Gentlemen ; who formerly had a considerable influence with the Ministers, and to whose judgments and opinions every Minister paid the greatest respect. They were disinterested, honest men, who had no selfish views, and performed their duty to their constituents unbiassed by any party. I wish from my heart the case was the same in the present day. But I lament that, with nine in ten, the

difference is very great indeed ; for when an opulent country gentleman, who never has known London but for a short time together, and solely on his own private business, is chosen member for a county or a great town, he takes a house for the winter, comes to London, and being elected a parliament man, becomes parliament mad !

Now there are two blessings, which, in the nature of things, will be sure to attend him.

First, his wife, for certain, makes him a cuckold.—But more of that hereafter : and,

Secondly, instead of doing his duty to his constituents, independent of any party or prejudice, he allies himself to some

one *faction* or other ; and, if the faction which he joins, should chuse to be of opinion that beans and pease are bacon, he gives his assenting voice, and endeavours, wherever he goes, to prove, that beans and peas may be bacon, although they are not positively hog's flesh. As he must join one party or the other, the most prudent step for him to take in these times, is, to join Administration : for, although they want no addition to their forces, yet, I dare say, on his leaving London, after having given a whole winter's specimen of his sincerity, the Minister would not refuse making a seventh cousin of his affectionate and loving wife an Ensign of Fencibles.

He now returns to his country-seat, where he amuses his brother-foxhunters with descanting on the political frugality

of the Minister, the justness and holiness of the war, or the affluence and extent of our trade and commerce. If on the other side, he exclaims against the enormous expenditure of public money, the barbarous massacre of human lives, and the horrid effusion of human blood; the pressure of the taxes, the accumulation of the national debt, and the corruption of the times.

His affectionate wife, to play her part with some eclat, astonishes *the natives* at the county race-ball, on appearing with black eyebrows, a flaxen wig, and half naked, in the London fashion. She invites her gallant to visit her in the country, who generally brings some friend with him to entertain her sister or female confidante. If an officer, he brings a recruiting party into the neigh-

bourhood. The drum and fife delight the servants. The grenadier-serjeant and corporal dance with and make love to the maids in the hall, whilst the Captain and his friend are doing their best to amuse the ladies in the drawing-room. Poor, hospitable Basil, all this time, smokes his pipe, drinks his bottle, entertains his country friends in the parlour with his winter campaign in parliament; while the Captain, who eats his venison and drinks his wine, that he may not be wanting in gratitude, intrigues with his wife. At the end of the summer, the servant-maids have danced themselves into a dropsy with the serjeant and corporal, and retire to their relations to be cured; and the sister, or female confidante, goes on a visit for a few months to some distant relation, either in Scotland or Wales.—Thus passes the summer campaign.

My father never solicited a place; and I am confident he never received a bribe. He purchased the commissions his sons had, during his life: one for my brother, the present Lord Coleraine, in the blue horse, and my own in the guards: both of which I make no doubt but he might have had given him, if he had asked for them, as he was a strenuous supporter of the King and Constitution, though not blindly devoted to the Minister. He was affluent and independent in point of fortune, and had honest pride enough to keep himself so. To conclude my account of him, I believe from my heart he was as honest a man as ever stepped in leathern shoe.

In my mother I have experienced a most affectionate, kind, and tender parent. And thus much for my parentage.

I shall proceed now to my birth, education, and transition through life. I was born at my father's country-seat, in the best bed in the state-room, according to ancient custom. Whether I came headforemost or not into the world, or whether I was born with teeth in my gums, or with hair on my head, it will not be expected that I should determine, having no other record to go by than a treacherous memory: but I am inclined to believe, if I may judge from the length of my nose, that at my birth the midwife committed some indignity to my person. I can, however, assure the reader, that since my godfather and godmother have been released from their baptismal duty, and I have taken upon myself the charge of my own sacred person, I never have been pulled by the nose, or been compelled to soap it.

Many gentlemen of distinguished rank in this country are indebted to the protecting qualities of soap for the present enjoyment of their noses, it being as difficult to hold a soaped nose between the fingers, as it is for a countryman, at a country wake, to catch a pig turned out with his tail soaped and shaved for the amusement of the spectators.

I was early introduced into life, and often kept both good and bad company; associated with men both good and bad, and with lewd women, and women not lewd, wicked and not wicked;—in short, with men and women of every description, and of every rank, from the highest to the lowest, from St. James's to St. Giles's; in palaces and night cellars; from the drawing-room to the dust cart. The difficulties and misfortunes

I have experienced, I am inclined to think, have proceeded from none of the above mentioned causes, but, from happening to come into life at a period of the greatest extravagance and profusion. Human nature is in general frail, and mine I confess has been wonderfully so: I could not stand the temptations of that age of extravagance, elegance and pleasure: indeed, I am not the only sufferer, for most of my contemporaries, and many of ten times my opulence, have been ruined.

Besides, money was in those days in such plenty, and the money lenders had such implicit faith, that any person of tolerable good character had it for asking for: no writings were ever drawn; and millions were lent upon simple bond and judgment. This made it then much more

easy and convenient for a gentleman to ruin himself, then at present. In these days of difficulty and obstruction, it requires considerable ingenuity and perseverance ; for, with the best security in the world, a man may wear out ten pair of shoes before he can borrow five hundred pounds ; and then must wait a month for the writing to be drawn and approved : in short, for all the wearing and tearing of legal delay.

I was first sent to school at Reading, in Berkshire ; and I beg my friends to believe me, when I tell them that I was a very idle boy, and never could be induced to look into a book until it was forced under the shadow of my nose in the school room : the consequence was, that the tyrannic demagogue, my master, was used to beat me with such cruelty, that,

on the kind representation of my brothers, I was removed from such a scene of barbarous discipline. This tyrant did but seldom use the rod ; his favourite instrument was a long rattan cane, big enough to correct a culprit in Bridewell. But this was not all : the savage used to refine on his punishment, and to gratify his infernal feelings by varying the modes of it. The shrieks of the boys who were writhing beneath his blows, were music to his soul. But to the proof :

When ever he found out that two of the big boys had been fighting, he caused them to strip to their shirts in the public school-room : he then gave to each a large bending rattan cane, about three feet long, and ordered them to strike at each other with all their force ; while he presided

with a similar weapon, and whenever there appeared to be a relaxation of activity in either of the unwilling combatants, he compelled them by his own violent strokes to renew theirs.

I declare to God, that I have seen wales on the sides, ribs, and arms of boys, of the bigness of my finger. This brute, had he been master of Westminster or Eton, would, in less than a fortnight, have been tossed in a blanket by the upper boys. The fellow had also another pleasant amusement: if a boy had not washed his face very clean, he used to have it rubbed with the coarsest horse-hair cloth that could be made. Some years after, when at Eton school, and a very big boy, I have often wished to be sent to Reading again, that I might

have had the satisfaction of soundly threshing the brutal pedagogue. I declare, on my honour, were a schoolmaster to inflict such punishment on a child of mine, I would cudgel him as long as I could stand over him. A child of mine!!!! Yes—a child of mine shall be treated in a different manner: instead of correcting him when he fights, his tutor shall be ordered to give him a crown every battle he delivers, and half-a-guinea if he is victorious in the combat: and should he beat a boy much bigger and older than himself, he shall receive a guinea. Yet at the same time he shall not be encouraged to fight for the sake of the money to be awarded him, but only to resent injuries. Such principles, instilled into him at an early age, I am convinced will teach him, in maturer life, to resent insults

with a proper spirit, but will not by any means dispose him to be quarrelsome. Take two boys of equal age and equal dispositions: let the one be kept under the master's eye and never out of his sight: forbid him positively to fight, and let all those who strike or insult him be punished severely: let the other mix with his school-fellows, and, if struck or insulted, resent the injury by instantly delivering battle:—the former will contract tyrannical and cowardly habits, which will accompany and disgrace him through life; and the latter will be bold and liberal, but by no means more quarrelsome than his neighbours. Such characters as the former have I seen even at Eton;—they were proud, insolent, and cowardly; and have continued so to the present hour, without any alteration but what years have made in them.

From Reading I was sent to the Rev. Mr. Fountain's, at Mary-le-bone; the present Doctor Fountain was under-master to his father. This was certainly the best school for little boys that ever was. They were treated with the utmost kindness and attention; and with proper correction, but only when it appeared to be absolutely necessary. Mrs. Fountain was the best and most attentive of women to the small boys; she had them every morning in her own room, and made them learn their lesson to her, which prepared them before they went into the school-room to the Doctor. She used to coax them to learn by giving them biscuits and milk, and shewing them various other kindnesses. She might rather be considered as a mother than a schoolmistress to the children under her care. Whatever I learned was from kind and gentle

treatment; for beating would not go down with me. A kind word, and my lesson explained to me, had more effect than all the sticks and rods in Christendom; for I was bold and daring even at that early age.

Before I quit my worthy friends, the Fountains, whom I shall never cease to remember with regard, I must relate a very ludicrous scene between me and the celebrated French tooth-drawer, (or dentist, as I suppose he must now be called,) Monsieur Laudomier, who used to attend at certain times in the course of the year, to examine the boys' teeth, and take out such as were defective. He had drawn out one of mine, which gave me great pain; and wanted to draw another, a ceremony which I did not approve: but the more teeth he drew, the more guineas in his pocket.

Perceiving, however, that I was resolute, and would not consent to a repetition of his operation, he endeavoured to play me a trick, by concealing his instrument in his handkerchief. He accordingly prevailed on me to open my mouth, that he might feel with his finger and thumb whether the tooth was loose or not; but the moment he got his thumb on my under jaw, he attempted to hold my mouth open by force, and had nearly fixed the instrument on my tooth; but I gave him a violent kick on the shins, which rather deranged him, and at the same instant caught his thumb fast between my teeth, and gave him a small item to remember me as long as he lived. I then ran off, leaving him jumping about the room, from excessive pain; and I shall probably be believed when I assert that he never

after that attempted to draw any teeth of mine.

From Mary-le-bone I went to Eton, where I really made considerable progress in my learning; and, by the time I got into the fifth form, I was a very tolerable Latin scholar, and could construe most books with sufficient readiness. But I took a most decided aversion to the Greek language, and never would learn it.

My studies, however, after some time, had a different direction; for, from the moment I came into the *fifth form*, I studied every thing but my book. My hours out of school in the day were employed in the sports of the field, being already very fond of my dog and gun. By

night, game of another kind engrossed my whole attention. At that early period I had a most decided preference for female society, and passed as much time in the company of women as I have ever done since. A carpenter's wife was the first object of my early affections ; nor can I well express the nature of my obligations to her. Frequently have I risked breaking my neck in getting over the roof of my boarding house at night, to pass a few hours with some favourite grizette of Windsor. During the latter part of my time at Eton, to *perfect my education*, I became attached to, and was much enamoured of the daughter of a vender of cabbages. Ovid's Epistles were totally laid aside for his Art of Love, in which we made a very considerable progress. The big boys had a very wicked custom every Sunday of resorting to Castle prayers

at Windsor ; not to seek the Lord, but to seek the enamoratas who constantly and diligently attended to receive our devotions. Besides, in summer time, it was our custom to walk in the public promenade in the Little Park. My father lived only six miles from Windsor, and consequently I was as well known to every family in that town, and neighbourhood, as the king himself ; but, notwithstanding this, I constantly walked with some fair frail one arm in arm, with as much *sang froid* as I now would walk in Kensington Gardens with a beautiful woman.

There is no occasion for me to confess all the atrocious sins committed by me at this period, in sanctified as well as unsanctified places ; for I solemnly declare that I have most truly repented of such scandalous crimes, and have every rea-

son to believe that my forgiveness is sealed, although I have not been favoured with absolution from the Pope : nor, were I ever so penitent, is it likely that he would order a general thanksgiving for my repentance, although a former Pope did order one in consequence of the murder of many thousand Protestants on St. Bartholomew's day. Boys commit sins from incoherent giddiness and want of reflection, which they would scorn to perpetrate at a more mature age of improved knowledge. I declare to God, I would sooner cut my hand off than repeat such offences. Although our divines may have no sins of their own which cry for pardon, yet I shall not request them to spend their time so unprofitably as in praying for mine to be forgiven, having reserved that task to myself. Nay, I trust that even the most

antiquated, regenerated, and pious Whitfieldite beldams, too old and ugly to have carnal temptations to sin any more, will attribute those crimes to giddy unreflecting youth, and not be too censorious; for, to use the words of Mother Cole, I myself, as well as they, am new-born.

I made one in the great rebellion, under Dr. Foster, though only in the lower part of the fourth form. Foster was only a schoolmaster. In Dr. Barnard's time, such discontent never would have taken place; he was a gentleman as well as a scholar, and knew well how to make the boys both obey and love him. He was well acquainted with human nature, and governed, not by the rod, but by good sense and a knowledge of the passions. We marched to Maidenhead-bridge; when my father, who lived

within one mile of that place, having heard of the business, sent his groom and a horse three different times in the day to take me home. I had pledged my honour to the boys not to leave them, of which I informed my father; and though he was much incensed against me, I steadily adhered to my promise, and never deserted the cause, to support which I had so solemnly pledged myself. Some disgracefully forfeited their honour, and were never after respected whilst at school; and it yet is an existing blot in their escutcheon of honour. We had also a serious quarrel with the townsmen of Windsor. I was only then in the lower school: but I went up to see the big boys fight; some of whom run away before even a blow was struck, and they have been stamped as cowards from that day to this. Some

few boys I have known to be so timid that they never could be brought to fight even open-handed, and, had they been beat with a lady's thread-paper, would have cried as much as others would have done from an horse-whipping. Those who are cowards at school, ever remain so; age gives experience, but not courage: it is strange, but it is true, that these characters continue to be insolent and overbearing at an advanced period of life; but it is generally to their inferiors, unless they happen to light on some person of consequence who is as noted a coward as themselves; then indeed they are wonderfully bold: but when an inferior has the impudence not to respect their consequence, and resents the injury, sooner than fight, they will make the most abject, mean, and disgraceful apologies.

Such men, as we have daily proofs, are to be found in right honourable families, as well as in the middle ranks of life.

When I left Eton Collège, I did not go either to Oxford or Cambridge to complete my education, as is customary with most young men. This was a very fortunate circumstance, in which my father shewed his superior judgment. As I had resolved on being a soldier, a German education was best suited to the profession I had chosen. Had I been placed at Oxford or Cambridge, not being of a studious disposition, my health might have suffered from every species of riot and dissipation, which is so prevalent at our universities; and my mind would have remained in the same uncultivated state at my departure as at my arrival, for it is a hundred to one if I had ever

read any literary works except the Sporting Calendar and the Newspaper. I was accordingly sent into Germany, to Gottingen, which is one of the most celebrated universities in the world. The first teachers in every science are to be found there; and public lectures in all branches of learning are delivered by the most experienced and learned professors. But Gottingen is not a proper place, in my opinion, for the character of a young militant (particularly an Englishman). For a soldier, whom no talent, after courage, can recommend so much to the favour of the great world as good-breeding, and elegant and polite manners, is not likely to acquire those fascinating accomplishments from a re-cluse set of learned professors, whose knowledge extends no further than the lectures they deliver to their pupils.

Such societies are too confined and contracted to improve and expand the mind of a young militant. Whilst studying the memoirs of the great Frederick ; while adoring and envying his immortal fame, his tender breast, as yet a stranger to the toils of war, or its hard and dear-earned pittance, pants to acquire inferior honour in the tented field ; and anxiously awaits Bellona's solemn call, to meet the winged messenger of death, or share the laurel on the victor's brow.

There is another material deficiency in such seminaries of learning ; the society of women of the first manners, fashion, and education, without which no mind can be polished, is wanting. The lovely fair ones contribute more to soften our behaviour, and take off our natural

roughness, than all the universities and voluminous libraries in Europe. Twelve months residence, in a polite foreign court, will refine a young man's manners, and bring him nearer to that most desireable and enviable of all characters, a perfect, easy, and fine gentleman, than an age of attendance on the pompous, pedantic, periwigged pride of all the learned doctors of the age, vomiting forth, with volcanic force, streams of Hebrew, Greek, and Latin lava. I would rather sit in company with two or three sensible and well-bred women, than all the Doctor Johnsons that centuries have produced; for a well-bred woman can be guilty of an indelicacy with more grace, than Johnson could put on to present himself before the minister who pensioned him.

There is another defect in Gottingen. There are generally too many English there, who herd together, and, by always talking their own tongue, never acquire a fluency in that of the country, which can only be obtained by associating with the natives.

After applying myself to mathematics, fortification, and the language, for about twelve months, I quitted Gottingen for Hanover and Hesse Cassel; at which places I spent the rest of the time I remained in Germany, which was three years. At Hanover I had the distinguished honour of being patronized, in every sense most flattering to my feelings, by Prince Charles, our queen's eldest brother, a soldier and high-finished gentleman, to whom I

owe a thousand obligations and friendships; and also by that gallant veteran Field-marshal Sperhen, whose distinguished conduct in the seven years war, under Duke Ferdinand of Brunswick, who commanded the allied army, gained him immortal honour, and the love and respect of all Englishmen. The abilities of this brave and able veteran shone with peculiar splendour on that memorable day when the French army suffered a total defeat on the Plains of Minden, where so many thousands of them *bit the dust*. In various other successful conflicts with the French he shared the laurels which so justly adorned the brow of that great General, whose military fame Bellona gladly welcomed and approved, while she justly rated him the contemporary rival of the immortal Frederick.

But the officer with whom I contracted the greatest intimacy, and from whom I received the greatest favour and friendship, was General Freytag. It is not without some degree of vanity that I reflect on a friendship which was formed at so early a period of my life, and lasted to the very hour of his death, which happened about four years ago. This gallant soldier had distinguished himself in the command of a large partizan corps of yagers, hus-sars, &c. in the seven years war, and is the same Field-marshal Freytag who acted with our troops in Brabant this war, under the command of his royal highness the Duke of York. By the above distinguished character I was introduced to the first nobility in Hanover, and constantly passed my time in the most polite circles.

With the officers I also formed friendships, which have lasted to the present moment.

I was at this time an ensign in the first regiment of British foot-guards; nor could any youth be more attached to his profession than I was. The officers of the Hanoverian guards kindly permitted me to stand in the regiment with them on field days; as did those of the two regiments of light horse. The officers who composed these regiments, had many of them served the whole seven years war in that distinguished corps of hussars commanded by the greatest partizan of the age, General Luckner, who shewed me the same favour, and instructed me also in the discipline of the light cavalry.

Thus I passed my time with the utmost satisfaction, and was daily learning my profession. I attended all the reviews in that country ; and, by letters from officers of distinction to General Saltern, the governor of Magdeburg, I was, through his interest, honoured with permission from the king (the great Frederick) to attend the Prussian reviews near that town. On those extensive plains his majesty reviewed twenty thousand infantry and five thousand cavalry. Every manœuvre which the fertile mind of the great Frederick could devise, was performed by this army, with an accuracy scarcely to be conceived. Two of them attracted my attention above all others. The first was a square, consisting of about six thousand infantry, supposed to be the part of a beaten army retreating over an open plain for many

miles, attacked by five thousand cavalry, in all directions, until they gained the inclosures ; when the cavalry desisted from molesting them any further. The second was the five thousand horse, in *one* line, charging, for above half a mile, with the utmost regularity. The three first charges they attempted to perform did not please his majesty : before they had advanced half way, some small irregularity taking place, which, though ever so trifling, could not pass unnoticed by his all-penetrating eye, an aid-de-camp was dispatched to stop them ; they went about three different times, and took up the ground again which they before had occupied. The fourth time they made a rapid and correct charge, with which the king was highly pleased, and sent them his thanks. They halted within fifty yards of his majesty ; and the whole line, of so

large a body of horse, was as regularly dressed as I have ever since seen one single regiment. Two-thirds of this body of horse were *cuirassiers*; those troops, whose praises the king has sung in the elegant poems written by his majesty at *Sans Souci*. I was favoured with permission to remain in the Prussian camp the whole time of the review, which occupied four days, dining and sleeping in the tent of Colonel Rohr, of the regiment of young Stutterheim, a great favourite of the king, who had served the whole seven years war under his majesty's command. This was a most singular favour conferred on me, and which I am certain was never granted to any other English officer in those days: for it was with the greatest difficulty they could obtain permission, even from a great distance, to see the review, the mounted chasseurs

keeping the ground clear for some miles around. Five thousand cavalry, in one body, is a sight rarely to be viewed in Germany, and what very few British officers ever have seen. The charge they made was beautiful and grand; and the very ground, which was hard and parched by the summer's heat, shook under them.

From Hanover I carried with me letters of recommendation to Hesse Cassel, from the above respectable characters. I was also recommended to General Schluffen, who at that time was minister to his serene highness the Landgrave of Hesse Cassel, by my much respected and ever to be lamented friend, the late Lord Southampton, then General Fitzroy. Between these officers a great intimacy subsisted, from their having both been brother

aid-de-camps to Duke Ferdinand in the seven years war.

Here I made connections in a service in which it was my fate, in a few years, to have the honour of being employed, and to make my debut on the hostile plains of America. Little did I think, when I was first introduced at the court of the distinguished and amiable Prince of Hesse Cassel, that I should ever have the honour of serving in his army.

Hesse Cassel is one of the cleanest and most delightful towns I ever beheld. The new town is built entirely of stone, and, on approaching it from a distance, has a very beautiful and grand appearance.

I shall now, with pleasure, speak of my old companions in war, the Hessian

troops, than whom there are no braver or better disciplined forces in the world. Their discipline is the same as that of the Prussians. In one respect the preference may be given to them, the Hessian regiments being composed all of *landes kinder* (natives of the country), whereas the Prussians have a great number of foreigners in their battalions. They were both of them in alliance with us in the seven years war, and in that of America, and ever behaved with the greatest gallantry and fidelity, and the most sincere *attachment* to the cause in which they were engaged.

The brilliant actions which, early in life, distinguished the present Duke of Brunswick, when hereditary prince, then commanding a detached body of troops from the allied army, under the orders of Duke

Ferdinand, in the seven years war, and have established his fame as a soldier, were performed under his command, by the Hessian grenadiers, some British infantry regiments, and Elliot's light dragoons. The reputation of the Hessian grenadiers is too well known to want any eulogium from my pen. In all times, in all places, in every situation, their conduct and valour have distinguished them.

The Landgrave of Hesse Cassel is a powerful prince. His coffers are well stored, his finances well regulated, and his army in the highest state of military discipline. His Serene Highness, whenever he chooses, can bring forty thousand troops into the field, as good as any in all Germany: there cannot be any better appointed, or better disciplined. At this early period of life, I made a particular

acquaintance with that distinguished character, afterwards so well known to, and so much admired and respected by the British army in America, Col. Donop, who died of the wounds he received in gallantly storming Red Bank, in the attack of which fortress so many of the Hessian grenadiers fell. The attempt to take it by storm failed, although some of the Hessian grenadiers were killed in the embrasures.

My early acquaintance with this distinguished character, led me some years after to decide on soliciting the honour of serving in the Hessian troops, when I quitted the first regiment of foot-guards; the cause of which I shall explain at a proper period. Nor can I in this place be silent on circumstances which were a great impediment to me in my

military career, and early desire to see active service.

From my connections at Hanover and at Hesse Cassel, I could have gone in the suite of the young Prince of Brunswick to join the army of Count Romansoff, then serving against the Turks; but as this would have incurred an expence beyond the income my father allowed me, I wrote home to him, to request he would be so kind as to advance me a thousand pounds; with which he refused to comply, not, I believe, from want of generosity, but from the tender love my mother bore me. He stated my youth, and the wretched climate of the country in which I wished to serve. I am convinced it was from parental affection that he refused me; as I assured him, on my honour, that I would repay him, when of age, from the estate

which he held during my minority. I was much mortified at the refusal, being passionately fond of my profession; and I looked on this as a most favourable opportunity to advance me in it. It would certainly have benefited me much, could I have accomplished this object. To the best of my recollection, the young Prince of Brunswick, brother to the present Duke, lost his life with the Russian army. No part of my life has been so pleasant and agreeable as the three years I passed in Germany. I cannot help remarking with what elegance a person of small fortune may live in that country. In England, with a small income, one can scarcely procure necessaries of life. My father allowed me three hundred pounds per annum, which was fully sufficient for all my expences, and at the end of the year I had always an agreeable overplus.

I shall give two instances of the cheapness of living and of servants wages. I had an extraordinary good servant, who came every morning at eight o'clock to my apartments, and stayed as late at night as I wished. I only gave him one Louis d'or per month, for wages, board wages, and clothes.

While I remained in any great towns, I always dined at the public table d'Hôte, over which some officer of distinction of the garrison presides. Many military gentlemen resort to it, as well as travellers of the first distinction. The dinner reckoning, inclusive of wine, was about fifteen pence, for which were provided two courses and a desert of pastry : every thing else was as cheap in proportion. The hospitality and the open honest character of the Germans, so attached me to the country,

that when ordered home to join my regiment, I quitted it with much reluctance, and absolutely shed tears on my departure.

I forgot to mention in the proper place, that, when I first went to Germany, my father committed the same error as many other parents have done, by sending a clergyman with me to see me settled at the university of Göttingen. I have the utmost respect for this good man, who took the trouble of travelling so many miles to take care of me; for he discharged his duty with every attention and civility. In my humble opinion, clergymen who have never travelled, but have been immured in schools and within the walls of universities, are very ill calculated indeed to travel with a young militant. Their

knowledge of the dead languages is but of little use to them in the polite circles ; and they are as much out of their place at a foreign court, as a dog is in a dancing-school *. However, it has been much the custom to appoint clergymen in general as bear-leaders to young men who travel.

Two successive summers I went, for a couple of months, to Pyrmont, so well known, throughout Europe, for its waters. This town and surrounding country is the property of the Prince of Waldeck, and is the most beautiful and romantic spot I ever beheld. The walks and rides around it are delightful ; and it is resorted to by people of the first distinction from all parts of Germany. I had the honour of receiving the most

* I except dancing-dogs by profession.

distinguished civility and protection from the then reigning Prince of Waldeck, and had the happiness of contracting a considerable intimacy with his highness, who was a most amiable and accomplished gentleman. Pyrmont abounds with variety of amusement, and is one of the pleasantest places I know, to resort to in summer. After passing through that most detestable of all countries, Holland, where a traveller is insulted by every species of extortion, and where gold is worshipped more than the Deity, I took shipping for England, having bid adieu to it in the language of Voltaire—Adieu Canneau, Cannard, Canetaille !

Whoever passes through this country, when they come to an inn should always order dinner and supper at so much *per* head : then they cannot be imposed on

much, as the price of wine is well known, and lodging may be valued also. If you think you are charged too dear, you can have redress by applying to the burgomaster. At Delft, forgetful of this precaution, and coming in very late to an inn, I ordered supper, and went in haste to bed, to rise early the next morning and proceed on my journey. There was nothing in the house but eggs and spinnage, and a few slices of dried bacon, and bread and cheese : to this sumptuous regale I added a pint of wine. In the morning the landlady charged me above a pound sterling; and when I complained of the extravagance of the bill, she desired to look it over, and returned it to me with about ten or twelve pence added to it, saying, that she had omitted charging some articles. I went to the burgomaster to complain, who in-

formed me that if I had made an agreement he would have punished the landlady; but as the case stood, it was not in his power. Another precaution is highly necessary when you get out of the track scoots to go to the inn: if you have a trunk and two or three bundles, put them all into one wheelbarrow; for, if you are not on your guard when your trunk is in the wheelbarrow, the porters will take each one bundle; and if it be only so light a thing as an hat-box, you must pay them the same as the man who wheels your trunk.

I will give the reader another instance of the extortion and brutality of the people; I mean only of the lower orders. If you take a walk out from your inn, and happen to lose your way, and you ask any common person in the

street, which is the way to such an inn? mentioning the sign of it; instead of telling you to turn either to the right or left, his reply is, I will go with you there for a shilling. In France, if you meet the meanest object in the street and ask him such a question, he is overstudious in describing the way. In Holland, you must go into some reputable shop to inquire; or address yourself to some well-dressed man, or you may walk round and round the town and never find your lodgings. Notwithstanding these impositions, the laws in Holland are excellent; and if you are acquainted with the customs of the country, you can ever have redress: and one supreme blessing the inhabitants of this country enjoy; there is no imprisonment for debt, which, with all our boasted liberty, is the curse and disgrace of Old England.

The second part of this Chapter, whose importance, I trust, the world cannot deny, and which, I presume, is already become highly interesting to every reader of taste and discernment, will be found in its appropriate situation in the Second Volume.

CHAPTER I.

*Advice to the Prelates and Legislators
how to correct the Immorality and
Jacobinism of the present Age, and
at the same time increase the Re-
venues of the Country.*

IT is the general received opinion of all parties, and of all descriptions of persons in this country, that a moderate and partial reform of parliament would be beneficial to the constitution : but our legislators are of opinion that this is not a proper period for such a measure. It being far from my wishes to make this a political work, I shall reserve my opinion on the subject. But I cannot refrain from giving my sentiments without reserve, and

in very specific terms, on a point far more interesting, and which requires the immediate attention of the legislature; I mean the speedy suppression of the immorality and Jacobinism of this sinful and adulterous age. The vices of the present day require a radical and vigorous reform; the sooner it is effected, the better; for the more corrupt the times, the more necessary is it for our lawgivers to interfere and suppress the prevailing immoralities, by instituting salutary laws of correction, and to enforce a due obedience to the Church as well as the State.

In my humble opinion, no regulation would strike more effectually at the root of the evil, than an especial statute to compel all persons to a more strict attention to the duties of the Sabbath: such

a regulation would be founded in the purest piety and virtue. I am daily in hopes of seeing an act of parliament passed, which, I have been informed, was in contemplation to be proposed to the legislature ; and I trust it only lies dormant for a short time from the pressure of public affairs : I mean an act to prohibit any one on a Sunday to walk the streets during the time of divine service, except physicians, apothecaries, and surgeons. This regulation, I am informed, was first suggested by one of our pious prelates. He deserves the praise of every moral, religious, and reflecting person in the land. I pray Heaven it may be immediately enacted ! The community must derive considerable benefit—vice and immorality will hide their heads—godliness will supersede impiety—the wicked will be scat-

tered like chaff before the wind, and our clergy will be praised and blessed by the applauding multitude, for thus advancing the vital excellence of the people*. On this occasion the affridoulanthropic sensibility of that sublime Christian, Mr. W——, cannot be too much commended; for I am informed that his humanity extended even to the brute creation. He judged very properly on a petition from Mr. M——, the celebrated veterinary gentleman, and horse and cow surgeon, who proved to him how much the race of those useful animals might suffer, if their medical attendants were not permitted to visit their patients: besides, after the

* The man that hung his cat on Monday for killing of a mouse on Sunday, is on record: and we may, with great propriety, add the Methodist, who threw all his beer into the street, because it worked on the Sabbath-day.

labour of the whole week, it would be unjust if so useful a set of men might not be enabled to finish their business by one or two o'clock, so as to enable them to take an innocent lounge on horseback in Hyde Park on Sunday. From the respect which is so justly paid to this truly pious and zealous Christian, the veterinary surgeons were to have been admitted to the same privileges and immunities as the regular physicians, surgeons, and apothecaries.

The petition of these gentlemen was considerably strengthened by the claims Mr. M——, the veterinary surgeon had on the ———, for having very condescendingly stepped so much out of his sphere as to prevent a favourite tom-cat belonging to his Lordship from continuing the exercise of those impurities, which had

been such a scandal to that chaste and pious family.

The petition of Doctor Norman, her Majesty's dog physician, was particularly attended to; (he was to have been privileged equally with the above gentlemen), on account of his having paid the most particular attention to the pregnant state of a she-monkey belonging to Madame Swelenbergen.

Pig doctors, however, were totally excluded: a proof that Government pays but very little attention to the swinish multitude. As for myself, I am of opinion that the swine are most useful creatures, and must confess that I do not think a *pennyworth of pig's meat* a bad thing now and then*.

* Morhal says, that the pig is the only animal which can be eaten from the snout to the tail,

I cannot help lamenting that the privilege shewn to the veterinary surgeons did not arise so much from their professional abilities, as from interest and favour for their condescending qualities. But it is in this as in most other occupations. Even in that most honourable profession, the army, though there are many men of merit who rise by the *sword*, yet there are some of very little merit who rise by the *scabbard*.

In these times of impiety and lewdness it would be but proper to forbid all women, under a very weighty penalty, (but most particularly those who have handsome legs,) from walking out on a windy day, without sewing their petticoats down to their shoes, lest a sudden gust of wind, on meeting a prelate, might attract his eyes and derange his thoughts,

which ought only to be fixed on things above.

Women of fashion, so deservedly called modest women, have no thoughts of man in dressing themselves, *poor souls!* and endeavour only to appear clean and decent, every one according to her quality; although I solemnly declare I have seen a modest woman on a warm Sunday in July, in Kensington gardens, with nothing on but a thin linen petticoat (not a dimity one), a smock, and a muslin gown: but who will ever be so censorious as to surmise that this was done to attract the attention of man by any modest woman? I am sure such thoughts never entered into my head, nor did it in the least attract my attention, further than to impress me with a kind apprehension that she might catch cold.

As the prelates have very little to do when in London, if they were to attend all places of public resort, they would then be more able to judge of the many glaring immoralities of the age, and be better qualified to report on them to the legislature. A wonderful deal of good might be derived from such wise and salutary steps: effectual measures might be taken, and on the most indisputable authority, to correct the hydra evil, which stalks, with as many heads as tails, about this sinful town. Thus the morals of this wicked age might be amended:—they are indeed too bad; I speak feelingly: for I myself meet with such temptations every day, from the conduct and appearance of the women, both from what they hide, and what they display, as to irritate my nervous system, and decompose the regular flow of my spirits. In short, from

the universal depravity and Jacobinism of this town, (for be assured that all vice and immorality tend to overturn our Government and the Christian religion,) that I can scarce enter a street in which I do not see something to call up my feelings ; and if some measures are not adopted to correct those indecencies, notwithstanding all the resolution and philosophy I possess, I am fearful I may fall into a way of life which I have hitherto so studiously endeavoured to avoid.

Vice and immorality will never be corrected by the prelates visiting St. James's on court days, where nought but piety, sincerity, modesty, candour, and ingenuousness ever enter : nor by their attending the House of Lords, where the unbiassed legislators do not suffer places and pensions to have the smallest influence.

on their judgment or actions. Their time in both these places is as much misapplied, as if they were to preach to a congregation consisting only of clergymen, who, of course, can want no amendment or instruction.

They should bend their steps towards St. Giles's, Wapping, Drury-lane, Field-lane, Chick-lane, Love-lane, and Petticoat-lane. There would they see Satan, with huge strides, walking along in open day, and the daughters of corruption lighted by the children of the sun, (vulgarly called the lamplighters,) to their midnight orgies. If the whole clergy would only take for their copy that much to be respected and pious prelate, to whom all praise is due for his endeavours to banish, from this too sinful Babylon, those indecent Opera dancers, who distort their

bodies in all postures, too shocking for the feelings of modesty and virtue, we then might have some hopes of speedy reformation.

Though great are the sins of this nation, I have considerable hopes in the forgiveness of Heaven; and that under the auspices of a virtuous Minister, we shall shortly be delivered from all our enemies, our misfortunes and miseries. For, as charity covers a multitude of sins, this nation has more claim for forgiveness and mercy than any other; for, in respect to charitable deeds, we have exercised them towards all Europe: as I believe there is not any power of *consequence*, whether *Majestic*, *Serene*, or *Most Holy*, that we have not subsidised.

To destroy vice, to promote modesty,

and at the same time to increase the revenues of the country ; I recommend a fine to be inflicted (according to a man's rank) not to exceed fifty pounds, on every one who should presume to make water against the wall, in the streets: it is highly indecorous ; the ladies never practise any public indecencies of this kind, and why should we ?—are not, logically speaking, our faculties as retentive as theirs ? Besides, wooden houses might be erected in every street, with large vessels to hold this valuable liquid, so much sought after by tobacconists, dyers, farmers, clothiers, and chemists. It being the best manure in the world for land, the parish-officers should be commanded carefully to collect and dispose of this valuable commodity at a public sale by inch of candle, to the great saving of the poor-rates. It might

also be an object of taxation, as it was in former times, and a large revenue might be raised to the state; a small part of which might be applied, with great propriety, to aid the support of the Magdalen Hospital: I am certain, from the immense quantity of this liquor produced by the consumption of gin, porter, ale, wine, &c. the revenue arising from it, (if proper attention was paid to the collection and sale of it,) would in a short time rival the malt tax. Reflect only on the double benefit arising from it; immorality will be corrected, and the state coffers filled. It is an object worthy the attention both of the Bench of Bishops and Lords of the Treasury: and, without any presumption or unbecoming confidence, I do think, that both Church and State are highly indebted to me for suggesting

such an easy mode of advancing the best interests of them both. Whether their Lordships will be of that opinion, I have my doubts; as, according to a favourite proverb of my grandmother, God rest her soul! *The great are seldom grateful.*

I have often lamented the loss of this valuable fluid, that might be made such a source of national wealth, and have frequently turned my thoughts to frame a judicious and saving mode of collecting it, in order to present it to the consideration of the minister. But self-interest, which we all possess (more or less), has prevented me; for, not having the honour even of the slightest acquaintance with him, I was fearful that I might not get properly rewarded; and that I should have been told, as others have been on

similar occasions, that the Chancellor of the Exchequer had the same idea long in contemplation, but, from *existing circumstances*, and the pressure of public affairs, he has not as yet been able to bring it forward.

The distress of my country, however, now obliges me, as a true Briton, to wave every private advantage; and when my plan shall have been adopted, I shall throw myself on the generosity of my country for a reward.

This, I again assert, will be doubly profitable, because a most moral method of increasing the revenue, as female delicacy is so often offended in passing the streets by audacious or absent men, in obeying the dictates of nature. I myself am wonderfully absent at times;

and I will select two instances out of many, which I declare on my honour are strictly true. One morning I had dressed myself, buttoned the knees of my breeches, put my shoes on, and was going out at the street-door, when my servant reminded me that I had forgotten my stockings. Another time I had purchased some books in a shop, the corner of Sackville-street, one dark evening; and taking the candle up to look at others near the door, I opened it, and walked with the lighted candle as far as York-house before I perceived it was in my hand, when I returned, and gave it to the bookseller, who, with the utmost astonishment, was observing my actions,

At this moment it occurs to my recollection, that on the very day I walked

out of the bookseller's shop with the lighted candle in my hand, I had been deeply engaged in calculating the immense increase of revenue that would accrue to the state by a tax on knives, forks, and spoons; which I was drawing out and organizing in proper form to lay before the minister, and which every sagacious and experienced politician will acknowledge to be a sufficient excuse for my absence. This scheme will be of infinite advantage to the revenue of the country whenever it is adopted, which I hope and trust will shortly be the case, to enable us to carry on this just and necessary war.

The proposed tax, if properly levied, not exempting any soul living, not even the infant at the breast, (for he is fed with a pap-spoon,) would be a richer

source of revenue, in my opinion, than any other that could be imagined: for, were people divided into four classes, and the rich compelled to pay according to their abilities; although the poor person paid but a very small proportion, (say half-a-crown only;) yet, by able calculators and financiers, it might be so proportioned, by laying it on thicker and thicker on each class, according to their respective abilities, that it would, without in the least distressing the country, produce one pound *per* head. Thus, from the latest calculations on the population of England, we may be assured of an additional revenue amounting to ten millions. Besides, this tax is founded in the solid principles of political justice: for why, let me ask, should not Government demand a revenue from the vehicles with which we

feed ourselves, as well as from the necessary articles by which we are fed ?

To render this tax more productive and efficacious, every knife, fork, and spoon should be stamped ; and as it is not necessary for any person whatever to use above one knife, fork, and spoon, (for after eating of various dishes they may easily be wiped clean,) all superfluous knives, &c. may be justly deemed luxuries, and should be severely taxed ; which may be readily effected by the tax-gatherers counting noses in every family. The rich, who may choose to keep a superfluity, must pay for them, and can have no grounds for complaint, as they can afford it.

I am certain there are some people in this country who are such thorough Jacobins,

that they would eat with their fingers, and even sup their soup with an oyster-shell, sooner than use a spoon; but they are not numerous: and even then it would be productive of some good; for, by bringing them nearer to a state of nature, in which our forefathers lived, their minds and hearts would be less tainted with immorality. But the act might be so worded as even to deny them the privilege of substituting a shell for a spoon. The words might run thus, when they would have the desired effect: “Knives, forks, spoons, or any other instruments or implements used in conveying food (whether liquid or solid) to the mouth.” Indeed a soldier might, and most probably would, evade this tax, by cutting his meat with his sword, and feeding himself with his bayonet in the room of a fork: but then he must pay for his soup; for it

would puzzle the most expert soldier to find a warlike instrument fit for that purpose.

In addition to the above two productive taxes I shall propose one more, which will in no shape whatever affect the poor, therefore, in my humble opinion, it ought to be adopted; I mean a tax on all absentee Scotchmen; on all North Britons, who do not pass six months of the year in Scotland. This we all know would produce a spanking revenue. It has been proposed to tax the absentee Irish: why not the Scotch? But the money should be wholly and solely appropriated to the disposal of the English treasury, to repay this country, in some degree, for the benefits which the natives of North Britain derive from it. Candour obliges me to pay all due regard to their merits;

yet I must, in justice to my own country, declare the reason why Englishmen sometimes appear so ridiculous in the opinion of foreigners;—it is this—that we allow our fools to travel ; while, in Scotland, there is an *embargo* laid upon theirs.

It is not, I am positive, from want of attention to their religion that the lower order of people do not frequent the churches oftener. They cannot afford it. It is impossible to get a place in many churches under a shilling ; for in these times, even in the house of God, they take money, as well as in *other great offices**.

* There is no place where the indecency of this custom prevails so much as at the Magdalen Hospital. There are doors contrived which admit but one person at a time ; and two men are placed there, who shove

But, after all, as a man can get an excellent hot meal for eight-pence, a pot of porter for threepence halfpenny, and smoke his pipe with the odd halfpenny, although the shilling laid out in this way may not be of so much benefit to his soul as a sermon, yet it is infinitely better for his body.

Were the bishops to preach in highways and fields, as the methodist preachers do, they would draw together very numerous congregations; for, where one hundred people attend to a methodist preacher, who is nothing but a journeyman-

their plates in your face, and abuse you if you don't contribute. In short, if the poor girls above could look down and see what is going on below of a Sunday evening, they would be gratified with beholding the counterpart of their old acquaintances, the box-lobbies of the theatres, on the first night of a new spectacle.

weaver, barber, tailor, or a cobbler, one thousand would attend to hear an episcopal preacher. The singing boys from the various charities might be ordered to attend to chant the psalms; and at a very small expence a gallanty show-man might be obtained to attend with his organ, the barrels set to psalm-tunes. I am confident thousands would attend who never go to church, as they would have praying, preaching, and music (which, by the by, the poor people are very fond of) for nothing. The best places I know of in the city for them to perform at, are Tower-hill, Wapping, Moor-fields, the Tenter-ground, Smithfield, and White-chapel. At the other end of the town, the Ring in Hyde-park, the New Road, St. George's Fields, and the fields behind Montague-house, or Chalk-farm; this last to counteract the propagation of Jacobin

principles which have already been sown on this celebrated spot. If any arch-bishop would graciously condescend to mount the black horse at Charing-cross on a Sunday, but he must not sit with his back towards the king, as that would be disrespectful, I would be bound half London would attend him. It might also be productive of great good, if one of their lordships were to attend every Sunday both at the Fleet-Prison and the King's Bench; in which places an excellent and comforting sermon might be preached, taken from the fifth chapter of St. Matthew, verse 26. "Verily I say unto thee, thou shalt by no means come out thence till thou hast paid the uttermost farthing;" and all the creditors who listen to the discourse will cry out with a loud voice, "Amen, so be it!" The deans, and other ecclesiastical dignitaries, who, with meek-

ness and resignation, piously await the promised mitre, should, on Sundays, mount the *golden* horse in Cavendish-square, as an emblem of the riches that will one day reward their humility, piety, and zeal for the honour of the Church.

The manner in which the Sabbath is spent is extremely indecorous, and an open violation of all decency. The Sabbath was set apart as a day of rest to man from his labour, which he is bound to devote to religious exercises: and if people fulfilled the duties it requires, they would not find many spare minutes on their hands. After seven-o'clock prayers, they come home to clean themselves and eat their breakfast; for no truly devout person should eat before he goes to morning service, as prayers on an empty stomach operate more power-

fully, and have more effect on the moral diseases of the mind. The day-service begins at eleven, and lasts till near one. From thence till half past four their time would be fully taken up with dinner, and preparation for the evening prayers; after which they will return home to tea. A family sermon, or certain portions of the Whole Duty of Man, will then follow; and the pious family may then retire at an early hour to bed, in order to get up the sooner, on the Monday, to attend their different callings.

But, instead of Sunday being passed in this devout and rational manner; after morning-service is once over, (for people generally think it fully sufficient if they attend divine service once a-day,) both in winter and summer, the streets and Hyde-

Park are so crowded that you can hardly pass along. At night, the ale-houses are brim-full ; and, on a fine summer's evening, the people of fashion stay till it is dark in Kensington-Gardens ; while the trades-people roam about the environs of town, hallooing and screaming, jumping over the hedges, and rolling over the hay-cocks. These horrid impieties should be corrected. I cannot too much admire the purity, virtue, and true religion which the Americans formerly practised, particularly in New-England, whose inhabitants are now so famed for *honour, justice, sincerity, and piety*. In Boston, the Sabbath was held in such reverence, that any person guilty of swearing in the course of it was put in the stocks. The sinful lusts of the flesh also were so abominated on that day, that carnal knowledge even between man and wife

was forbidden, and no bundling whatever was permitted. The severest punishments were inflicted for breaking these laws, not only on the human race, but on the brute creation ; for an unlucky, ill-disposed horse, which on a Sunday broke out of his paddock and got to a mare, was taken to the public whipping-post in Boston, and flogged, according to the Hebrew law, forty stripes lacking one. One of our naval captains was publicly exposed in the stocks, in the market-place at Boston, for swearing on a Sunday, which insult he bore with great patience and submission ; nor did he take the least notice of it until the day that he was to sail for England, when he invited some of the *select men of Boston* to dine with him on board. Whilst at dinner, he weighed anchor, and, after treating them most sumptuously, and assuring them

that he could not possibly leave their country without giving them some *mark* of the sense he entertained of their extraordinary civilities to him, he ordered each select man to receive half a dozen lashes at the gangway, and then put them into their boats, which were waiting alongside, and sailed for England.

True religion is the source of all happiness; and hypocrisy is a base crime, which is detested even by those who practise it.

The clergy, who piously exert themselves to correct the immorality of their flocks, will be objects of admiration to the present age, and receive the homage of ages yet to come. Those pious, learned, and eloquent men, whose labours

have tended to stop the dissemination of Jacobin principles, and consequently to maintain and strengthen the Christian religion, will receive the blessings of future generations.

It is highly probable that the Pope may be taught, by his humiliation, to become more liberal on some particular tenets of religion, and send them his thanks and blessing, which, from a power that has been so long in direct opposition to them, must be highly gratifying to their faith and feelings. Nay, I do not see why it may not encourage them to indulge the hope even of converting his Holiness to the Protestant faith. Nor will it, on reflection, be more surprising for the Pope to change his religion, and, on a vacancy, be made archbishop of Canterbury, (which will not be more than an ade-

quate reward for the conversion of so great a proselyte,) than to have seen his Holiness burned in effigy in the capital of a catholic country : which ceremony was absolutely performed at Paris, before Palais d'Egalité.

At the same time that I point out to the clergy what infinite benefit the country would derive from their laudable exertions in publicly preaching and privately acting true religion and repentance, I would have them be mindful of continuing to practise, as they ever have done, the duties which they preach to their congregations ; and the more they continue to follow the humble path of the Divine Author of our religion and his apostles, the surer they are of having reverence and respect paid to them.—I am not of opinion, because St. John fed upon

locusts and wild honey, that a bishop's chief food should be molasses and cabbage, (which, by the by, is a famous dish in America;) or, because he is a priest, that he should not partake of the good cheer of this world in moderation; or that he should be debarred the innocent pleasures of this life—far be it from my thoughts; nor that he should preach up abstinence and fasting, or spare diet, to the people at large; in which I should be sure of being condemned, not only by the fair sex in general, but by the most rigid prude, to whom I will reply, “Hold, Mrs. Abigail, I have too much regard for your sex to prescribe such spare diet and lean food*.” But at the same time I must observe, that I do not think religion so ponderous a virtue, that it

* Vide Mandeville.

need be drawn in a coach and six horses. Indeed, whenever I see a superabundant degree of state-shew and pageantry in pious processions, it recalls to my mind what a poor half-starved Jesuit said to the grand-master of that order passing by in great state to mass, “*Jesuita, Jesuita, non ita ibat Jesus.*” For the benefit of my fair readers, who, from the present defective state of their education, cannot be supposed to understand Latin, but whose mental and corporeal improvement is the chief, if not the sole, motive which has induced me to undertake this Work, I will translate the passage: “*Our Saviour did not make his entry into Jerusalem in a state-coach.*”

As I am of opinion that the labourer is worthy of his hire, and should be paid according to his real exertions, and not

according to his supposed virtues, I am of opinion that forty pounds a-year to a country curate, who serves four churches on a Sunday, and christens, marries, and buries the whole inhabitants of as many parishes, is not in a rateable proportion to a salary of sixteen thousand pounds per annum paid to a mitred superior, who has only to say a few prayers a few score times in the year. I trust I shall not be suspected of a want of respect to the learned and pious heads of our Church, or of attempting, in the smallest degree, to degrade or lower their consequence, when I most devoutly wish that the benefices of the inferior clergy, who labour hard in the vineyard, may be considerably augmented: for, surely, a stipend of forty pounds per annum will bear no comparison with a revenue of twelve or sixteen thousand. We have it from the first authority, that he

who serves at the altar should live by it ; which he cannot decently do on an income of less than two hundred a-year.

It is not the dances and dancers only that are productive of immorality, but even the operas themselves are incentives to vice, and cause the destruction of female virtue. No person will deny the powers that music has over both the human and brute creation. Ælian informs us, that the Lybian mares were excited to love by music. What moral man, after seriously reflecting on this, will ever permit his wife or daughters to go to the opera? or what decent and virtuous woman will ever request it? for I assert that music has more power now-a-days, (since the death of Orpheus and some other persons, ancient performers,) over the human than

the brute creation, as there is not a fiddler or flute-player in this or any other country, with Signior Pacherotti and Signior Marchesi along with them, who would dare to pass into the den of one of the lions or bears in the Tower; whereas Orpheus charmed all the beasts of the forest. I cannot take upon me to say what respect or reverence wild beasts might pay to eunuchs; for, were they as singularly attentive to them as bears are to real virgins*, a band of song-scrapers might pass through all the dens of beasts in the Tower, with a few Signior Castrati to draw off the attentions of the beasts from the fiddlers.

* In Switzerland it is a received opinion, that the most ferocious bear will not hurt a real virgin. I am the more inclined to believe it, as we seldom see a girl of above ten years old carrying provisions to the shepherds on the mountains.

I really think this an experiment worthy the attention of the Royal Society; and whenever I have the honour of being introduced to the president, I shall recommend it to his consideration; conscious, from his having condescended, for the improvement and illucidation of Natural Philosophy, to boil fleas, that he will endeavour to make minute experiments on animals of greater magnitude: so that by his intimate acquaintance with wild beasts, natural philosophers may acquire as perfect a knowledge of the pulsations of a lion or tiger, as the microscopic powers have given them over the heart of a louse; which will be a wonderful acquisition to the journals of the Royal Society, as well as most useful and beneficial to mankind.

But to return to the opera.—How often have I known women delighted beyond conception with the performance of eunuchs, so fascinating are their pipes. We have instances even of women having been warbled into marriage with them. Tenducci, it is well known, married a very charming woman; but she was an Irishwoman—and that amiable nation, both male and female, have an unaccountable propensity to commit blunders.

“ There is a charm

“ Which none but those who taste can tell.”

I have often wondered that no notice has been taken of Mr. Astley's exhibiting his *cabinet of monkeys*; it is a gross reflection on all governments and administrations, and ought to be suppressed; and the exhibition of General Jacko, a severe satire on our General Officers.

Every thing which in the smallest degree is meant to ridicule either State or Church, or the superior orders of people, tends to promote immorality and Jacobinism, and of course to destroy the Christian religion. They should be suppressed. The endeavour to banish these Saltantes, with their libidinous attitudes, finds an example in ancient history: for Tiberius Nero, we read, banished the opera-dancers and players from Italy for the very same reasons; and how pure and immaculate his character was, his biographer *Suetonius* will inform those who are curious on these subjects.

That great personage, however, possessed an advantage which few great personages have possessed. He played upon the fiddle; and he did what few great personages have done—he took a peep be-

hind the curtain : nay, he took a part in the opera ; and therefore must have been able to judge from himself : whereas our divines must depend entirely on the report of others ; as it has never, no, never been known that any one of them has ventured into the gallery of the opera-house, in the pious disguise of a brown wig or a croppy, to judge from the conviction of his own senses.

It is not, however, the opera-dancers and singers alone that I condemn. Our theatres should be corrected, or not suffered to open at all. I would instantly have banished, in particular, those impudent immoral performers, Johnston, Munden, Suet, and Bannister. What scenes of debauchery, drunkenness, and immorality do they exhibit every night to this gaping town ! It is too bad, indeed. They

should be immediately sent to Botany Bay. I would be equally, if not more, severe on some of the female performers. I would have no mercy whatever shewn to that artful baggage Mrs. Jordan. What a mixture of vice and wickedness does she exhibit to our young women of fashion, which, if not suggested by her performance, the innocent creatures would never think of! From her they learn how to impose on a tender and anxious parent or faithful guardian. Does she not, when her guardian instructs her to write a letter to a profligate wicked lover, to forbid him from seeing her face again—does she not, I say, take the advantage of his momentary absence to whip another letter out of her bosom, full of unchaste and fond expressions, and substitute it in the place of the original one; and then laugh at the poor, old, doating dupe, on making him

the instrument of her infamy? And besides, oh horrible! does she not teach young ladies to tread on young gentlemen's toes under the table*? Oh heavens! how must it shock any moral man to have a young lady take such impudent liberties with him! If any young woman should ever dare to offend my modesty by so indelicate and audacious an act, I swear, by my chastity, that I would not delay a moment in giving information to her parents or guardians, or next of kin, of her disposition to treading, that they might marry her out of hand!

How often have I seen young women of the first fashion delighted to excess at the wonderful skill and powers this seducing actress possesses; in teaching them

* See the Country Girl.

how to play the jilt and coquette, and completing them in the art and science of intrigue.—In short, so perfect and skilful is she in her immoral instructions on the stage, and so much libertinism has she insidiously represented to our thoughtless young ladies, that no punishment can be too great for her. I know not how to dispose of her properly, unless she were to be sent to France, where she could do no harm; for there Satan and Sin walk hand in hand.

There is another shocking fellow who should be severely punished; I mean Lewis; who, when playing Archer, has the impudence to ask a lady to permit him to take off her garter to bind the thieves before at least two thousand people.

What wanton and indecent songs are daily sung in our theatres! What pious

or moral person can hear, without blushing, the fashionable air which begins with the following line:

“ I'll kiss you here by this fair light.”

To kiss a young lady by the light of the moon!—How indecent! Oh! let me plunge the idea deep in night and darkness. But this is not all: It is bad enough to perform such a duet on the public stage; but it does not end there: for, if it should prove a favourite air with the public, and be encored a few times, as it most probably would be, every young lady in the land sings and plays it on the Piano Forte. With what emphasis, expression, and feeling, have I heard grown misses of sixteen or seventeen, sing what I should be ashamed to write, as it would wound the feelings of any decent person to read.—But, alas! so it is, and so it will be—till

my book has been read and studied, and produced all the good effects which I reasonably expect from it.

Then again that impudent, abominable woman, Mrs. Martyr, and in man's clothes, and regimentals, singing—

“ And when in quarters we shall be,

“ Oh ! how I'll kiss my landlady.”

What ! kiss the landlady to pay the reckoning ! Oh, fye ! this is worse even than an officer not paying his quarters at all.

Besides, there is *The Beggars Opera* ; which ought not only to be banished the stage, but burned by the hands of the common hangman, and as severe a penalty inflicted on any person selling it as on the works of Tom Paine ; for it is equally as productive of disrespect to our present

Government, and the Christian religion. It contains many of the grossest libels on our nobility, people of fashion, and opulent men. For instance :

“ Since laws were made for every degree,

“ To curb vice in others, as well as in me,

“ I wonder we ha’n’t better company

“ Upon Tyburn Tree.

“ But gold from law can take out the sting ;

“ For if, like us, rich men were to swing,

“ It would thin the land, such numbers would string

“ Upon Tyburn Tree.

This is a direct libel on our laws, our constitution, our nobility, and all persons of distinction and opulence. It has the audacity to state, that if a rich man, or a man of family, be ever so guilty, he can purchase his escape from the gallows by dint of gold, in defiance of all law ; and that, in short, none but poor men can be hanged.

Again; seven common women are introduced to Macheath, at one time, who kisses, every one of them on their entering the room. Here is a most abominable scene of indecency, indecorum, and infamy. Then, on the very moment before he is to be executed, and when the gaoler announces two more wives, with a child a-piece, who wish to see him, the unfeeling monster, without the least compassion, either for the women or the tender babes, and with a bold effrontery and unfeeling heart, tells the gaoler to inform the sheriff's officer that he is ready ; and goes with as much composure to the gallows, as a long-haired, blear-eyed methodist would go to the tabernacle*. The whole is too shocking.—But the worst is yet to

* Archbishop Herring preached a course of sermons against this detestable Opera. And be it known that I respect his memory for it.

come. I mean Foote's comedy of the Minor. This is by far the most impudent and profligate performance ever produced on the stage. All the scandal, debauchery, and fraud, of a common brothel, is publicly exhibited before our virtuous and chaste wives and daughters. An old notorious procuress avows that she has procured a virgin nymph from the country for a nobleman, who is to be introduced to her after she returns from the holy tabernacle that evening. When Loader has the infamy to ask her to tip the peer an old trader, and let his friend, the baronet, have the girl; Lord! Mr. Loader, replies the old bawd, where do you think to go when you die? So that hypocrisy is added to complete the scene of infamy, for the amusement, instruction, and improvement of pit, boxes and gallery.

Then the pious apostle of reformation, and founder of the Tabernacle, Doctor Whitfield—the very corner-stone—one of the most substantial pillars and props—the very arch of religion,—to be publicly ridiculed on the stage! Oh! what an abomination! And then to represent his holy tabernacle as a receptacle for bawds and profligates, which never was polluted with unhallowed breath, and where none but the purest and chastest zephyrs blow! Then how doubly cruel and wicked, and illiberal, to turn into ridicule on a public theatre a natural defect of this sanctified character, under the ludicrous name of Doctor Squintum, because he had a whimsical kind of look that serious people would call a cast in both eyes! All this is wicked in the extreme; nay, what is worse than wicked, it is ungentlemanly. But to return to

the heroine of this shocking piece—She is made, after describing the beauty of the deluded nymph, to exclaim, with uplifted eyes ;—“ that *three* such lovely tender chickens would, in one winter, make her fortune !” But let me hasten from a scene which makes me shudder as I contemplate it.

The pious Prelates of former ages were industrious in using every exertion in their power to suppress all stage-performances. Not only divines, but laymen, both ancient and modern, have, by their writings, endeavoured to suppress plays, as well as other amorous and unchaste works. Clemens, Romanus, Nazianzen, Tertullian, Ambrose, Jerome, Lactantius, Augustin, and others of the early Christian teachers ; the Fourth Council of Carthage, and divers other councils. Bah-

ington, Hooker, Perkins, Downham, Williams, and all other commentators on the seventh commandment, have condemned and forbid the writing, printing, selling, or teaching any amorous, wanton play-books, histories, or heathen authors, especially Ovid's Art of Love, Catullus, Tibullus, Propertius, Martial, Plautus, and Terence. Osorius also condemns them. Æneas Sylvius, afterwards Pope Pius II. strongly reprobates them; and Ignatius Loyola, the founder of the Jesuits, forbade the reading of Terence to the youth in all the public schools under the direction of that learned and holy order,

The Jews even, so notorious for their uncleanness, did not permit their youth in ancient times to read the *Canticles*, till they arrived at thirty years of age, for

fear they should turn the spiritual passages which it contains to a carnal sense, and make them instruments of inflaming their own lusts ; and for the same reason *Origen* adviseth such as are of an *amorous temper* to forbear reading that work of Solomon.

It is not to be wondered at, that so much immorality and Jacobinism prevails during the present time in this country ; when, in this sinful Babylonian London, our plays, replete with love, intrigue, and deceit, are so constantly resorted to by both sexes, as well as our operas, where the dancers display such wanton, lascivious attitudes, which are too indelicate for any moral person to behold but with disgust.

Our youth, both male and female, are also educated in a manner so repugnant

to decency, religion, and virtue ! The girls, from their infancy, read nothing but romances, novels, and tales of love ; while the boys, in learning the dead languages, study the heathen poets, who certainly were inspired by Satan, or they would not have drawn their very gods in such monstrous characters, carrying debauchery and adultery to the very throne of Jupiter. Our youth might be as soon perfected in the dead languages, without ever being permitted to study the heathen authors, if some of our learned men would take upon them to translate into the dead languages some pious and moral books : for instance, Baxter's Shove to a Heavy-breeched Christian ; a Heel-piece to a Limping Sinner ; Huntingdon's Bank of Faith ; with various other works of equal instruction and piety.

With poetry they might be supplied by translating into heroic verse Tillotson's and Sherlock's Sermons, Pope's Essay on Man, and Young's Night Thoughts. And for variety, which is so necessary to education, the Rolliad and Probationary Odes might be converted into excellent Latin lyrics. Then, indeed, might we live in hopes of seeing the golden age revived, and those pure and simple manners, which characterised that celebrated period, universally practised. But if a stop be not speedily put to the licentiousness of the present times, we may shortly expect to see the brutality of Tarquin, and the ravishing of the Sabine nymphs, publicly exhibited on our theatres, and openly acted to the life; when the corners of every street would be decorated with the following play bill:—

This day will be performed, at the Theatre-
 Royal, a new Play,
 intituled,

THE RAPE OF THE SABINES.

Romulus, — Mr. Kemble;

Remus, — Mr. Pope.

Principal Ravishers :

Mr. Johnston, Mr. Incledon, Mr. Barry-
 more, Mr. Dignum, Mr. Munden, Mr.
 Bannister, Mr. Fawcett, and Mr. Hull.

Sabine Nymphs :

Mrs. Siddons, Mrs. Jordan, Mrs. Powell,
 Mrs. Pope, Mrs. Maddocks, Mrs. Crouch,
 Mrs. Martyr, Mrs. Davenport, &c. &c.

To which will be added, an After-piece,
 intituled,

THE VIOLATION OF LUCRETIA.

The part of Tarquin - by a Noble Lord.
 Lucretia, by a distinguished Lady of Fashion.

Being their first appearance in those
 characters.

As custom makes every thing familiar, we might expect to see both our wives and daughters attending these criminal spectacles with as much *sans froid* as they would view a Lord Mayor's shew.

These horrors would also be made the subject of common chit-chat at morning visits and tea-tables: and the very first thing uppermost in the thoughts of our female children, in the morning at breakfast, would be the entertainment of the preceding evening; and the mother's opinion asked concerning the performance and merit of the actors and actresses, with as little reserve as on the most moral subject.

In former pious times, various saints, lawgivers, rulers, and divines, have written with the utmost abhorrence of plays and theatres. Tully and Plutarch de-

nominate them the bane of sobriety, and excitations to lewdness. Theodosius the Great, in Antioch, shut up the theatres, as the fountains of all wickedness, and the nurseries of all mischief. The emperors Valentinian and Gratian, and Valens, enacted, “That stage-players should be debarred from the sacrament, as long as they continued on the stage; and that it should not be administered to them in their extremity, and when on their death-beds, though they most earnestly desired it, unless they first renounced their lewd professions, and protested solemnly that they would not return to it in case of recovery *.”

The emperor Justinian published an edict †, “That all Christians should re-

* Vide Codex Theodosii, lib. xv.

† Justin. Cod. l. i. tit. 6. De Episc. Lex. 17, 18.

frain from acting and beholding stage-plays, because they were not the least of *those pomps of the devil* which Christians solemnly renounce at baptism."

Saint Chrysostom calls stage-plays the *devil's solemnities*, or *pomps*; *Satani- cal fables*; *diabolical mysteries*; the *impure food of devils*; *hellish conventicles* *; and, in his sixth homily on Matthew, he says, " God never taught men to play, but the devil, who hath formed jests and plays into an act, that by them he may draw the *soldiers* of *Christ* to himself." I could add five hundred quotations to the same purport, as the writers in the early ages of Christianity have formed a favourite branch of my studies; but those already given, will,

* Hom. de David & Saul, tom i. col. 115. de Ver- bis Isaïæ.

I presume, be thought fully sufficient by every candid reader.

Happy, thrice happy am I, that a pious prelate has revived the subject; as the clergy have too long lain dormant on the wickedness of the stage; and I trust the legislature will second his exertions. He shall ever have my zealous, though feeble support, in his laudable endeavours to suppress the immorality and indecency of our theatres—nay, for the suppression of the theatres themselves.

My brethren, let me therefore exhort you to give a pious attention to my precepts: follow my example; turn from these scenes of vice, and forbid your wives and daughters to frequent them; for, if we have no better morals than to feed our lambs with the milk

of goats, we must look to the time when our flocks will become rank. The carrion crow will not banquet on sweetmeats; nor will the innocent dove feast on a carcase. Let, then, the doves of grace avoid, as they would carrion, these tabernacles of the devil, in which the actors are his chaplains. Let them shun these abominations, if they expect hereafter to roost in the eternal pigeon-holes. Brethren, why do ye go one day unto the house of the Lord, and the next day into a den of thieves, for so I may justly call our play-houses, where we are robbed of all relish for spiritual objects: they bring a scandal on religion, the Sabbath into contempt, men's souls into danger, and the State into Jacobinism. Brethren, we have sins sufficient without these aggravations; for they of late are come on this abominable Babylon, like unto a land-flood,

sweeping away our morals and piety, as the deluge, inundating a peaceful village, carries away both cattle, pigs, poultry, cats, dogs, rabbits, and rats, and every thing before it. Let us build, therefore, unto ourselves an ark in which we may float, and avoid the sinful deluge that shortly will overwhelm, and ultimately destroy, a brave, but profligate, nation.

Brethren, I wish to imprint deeply on your minds the words of the celebrated Mr. Stephen Gosson, a repentant stage-poet, who says, in his *School of Abuse*, printed in 1578, "That his eyes had shed many tears of sorrow, and his heart had sweat many drops of blood, when he remembered stage-plays, to which he was once so much addicted." This penitent stage-poet farther writes, in 1581, "I will shew you," says he, "what I saw,

and inform you what I have read of plays. Ovid said, that Romulus built his theatre as a horse-fair for whores; made triumphs, and set up plays to gather fair women together, that every one of his soldiers might take where they liked a snatch for his share. It would seem that the abuse of such places was so great, that for any chaste liver to haunt them was a black swan and a white crow. Dion so strictly forbiddeth the ancient families of Rome, and gentlewomen who tender their name and honour, to come to theatres; and rebukes them so sharply when he takes them napping, that if they be but once seen there, he judgeth it sufficient cause to speak ill of them, and to think worse. The shadow of a knave hurts an honest man; and the scent of a stew, an honest matron. Cooks do not shew more art in their junkets to van-

quish the taste, nor painters in shadow to allure the eye, than poets in theatres to wound the conscience. There set they abroad strange concerts of melody to tickle the ear, costly apparel to flatter the sight, effeminate gesture to ravish the sense, and wanton speech to whet inordinate lust. These, by privy entries of the ear, slip down into the heart, and with gun-shot of affection gall the mind. *Domitian* suffered players and dancers so long in theatres, that *Paris* debauched his *Domitia*, and *Menster* did the like by *Messalina*. *Ovid*, in his *Art of Love*, chargeth his pilgrims to keep close to the saints whom they serve, and to shew their double diligence ; to lift the gentlewomen's robes from the ground, to prevent their soiling in the dust ; to sweep moats from their kirtles ; to keep their fingers in use, to lay their hands on their backs

for an easy stay ; to praise that which they commend ; to present them pomegranates to pick as they sit ; and, when all is over, to wait on them mannerly to their houses. In our playhouses in London, you shall see such heaving and shoving, such itching and shouldering, to sit by women ; such care for their garments, that they be not trod on ; such eyeing their laps, that no chips light in them ; such pillows to their backs, that they take no hurt ; such whispering, in their ears, I don't know what ; such giving them pippins to pass the time ; such playing at foot-saunt without cards ; such ticking, such toying, such smiling, such wishing, and such manning them home when the sports are ended, that it is a perfect comedy to mark their behaviour, and is as good as a course at the game itself to dog them a little, or to follow aloof by the

print of the feet, and so discover by slot where the deer taketh soil. If this were as well noticed as it is ill seen, or as openly punished as secretly practised, I have no doubt but the cause would be seared to dry up the effect, and those pretty rabbits ferreted from their burrows. Not that any filthiness is committed within the compass of that ground, as was done in Rome ; but that every wanton and his paramour, every man and his mistress, every Jack and his Joan, every knave and his queen, are there first acquainted, and cheapen the merchandize in that place, which they pay for elsewhere as they can agree. I design not to shew you all that I saw, nor half that I have heard of those abuses, lest you should judge me more willing to teach than to forbid them."

Such is the description which the repentant stage-poet, Mr. Stephen Gosson, gives us of the various wickednesses performed at the theatres in his time. My brethren and friends, let me ask your own fearful consciences, whether many of us in these present days have not been guilty of the same unhallowed actions? Have we not taken hold *of* women's tails? Have we not unhallowed our bodies, by making them unchaste pillows to lean against? Have we not kept our fingers employed in their laps; whispered them, and given them pippins to pass the time? Have not we played at foot-saunt with them? Have we not tricked, toyed, and smiled, and winked, and manned them home, and traced them by their footsteps, as the dog sloteth the deer? Have we not pursued these rabbits to their burrows?

Let me exhort you, therefore, my brethren, to turn away with me, and Mr. Stephen Gosson the repentant stage-poet, from these paths of darkness, and lead a new life. I trust you will follow my example, and quit these scenes of wickedness. But if you will not be admonished of your own destruction, either by repentant stage-poets, or by the regenerated Mr. Stephen Gosson, or by me, you will not surely refuse the evidence of Bishop Babington on the Seventh Commandment, and Dr. Layton in his *Speculum Belli Sacri*.

Whoever frequents these chapels of the devil, the theatres, will constantly behold a most despicable race, without any principle of honour; box-lobby loungers and harlots, a miserable sect, without any sense of shame, and at once displaying their

vulgar folly and wanton impudence.—
 Let the legislators assure themselves, that,
 without speedy redress, all things will
 grow so much out of order, that they will
 be past remedy.

One strong instance of the effects of
 dancing, on the passions of men and wo-
 men, I shall offer to you, my brethren and
 friends, as related by Xenophon*, who
 gives us an account of the acting of Bac-
 chus and Ariadne by a Syracusan boy
 and girl. I do not wish to make a silly
 parade of my learning, and shall there-
 fore present it in plain English.

“ The Syracusan boy entered, in the
 character of dancing Bacchus, with a piper
 before him playing a tune. Then enter-

* Convivium apud Xenophon.

ed Ariadne gorgeously apparelled like a bride, and sat down before the company. She did not go to meet Bacchus in a dancing movement, nor did she rise from her seat; but made such signs as discovered he might have an easy conquest. When Bacchus beheld her, he expressed his passion as much as possible in his dance, and, drawing near her, fell down on his knees, embraced and kissed her: she, though with some faint resemblance of modesty, embraced him again. At this the spectators gave shouts of applause. Then Bacchus rose up, and taking Ariadne in his arms, there was nothing to be seen but hugging and kissing. The spectators perceiving that they were both handsome, and that they kissed and embraced in earnest, beheld them with great attention, and, hearing Bacchus ask her if she loved him, and she affirming

with an oath that she did, the whole audience swore that the boy and girl loved one another in reality, for they did not act like those who had been taught only to personate those gestures, but like such as had a mind to perform that which they had for a long time earnestly desired, At last, when the company perceived that they were clasped in one another's arms, those that had no wives swore they would marry, and those who were married turned home to their wives."

I again repeat it, and it cannot be repeated too often, that the theatres are nought but the chapels of Venus and the Devil's brothels: there Satan reigns in full glory; though he has not personally appeared in any of them, at least as we know of, since the reign of Queen Elizabeth: then he visibly appeared to

the whole audience and actors in the *Bell Savage play-house*, as they were profanely acting the story of *Doctor Faustus*, to the terror and amazement of all the spectators, and the *throwing* some of them into a state of *distraction* *. I most sincerely wish that Satan would renew his frolics, and appear once more, *in propria persona*, on our stages ; but particularly at the opera-house, amongst those wicked and immodest dancers, that they might all be seized with distraction ; for, I much fear, nothing else will prevent a continuation of their immoral and indecent gestures : and that wicked jade Mademoiselle Parisot would meet with no more than her deserts, if he were to give her ten or a dozen hearty smacks with his tail, to make her remember those

* Vide Hist. Mastin. p. 556.

attitudes, so repugnant to modesty, which she so wantonly displays. This is my most devout wish; though it is rather unreasonable to expect that the cloven-footed gentleman will act in such direct opposition to his best interests as to comply with it. He will, I apprehend, leave matters as they are, and I must proceed in my honest endeavours to root out the evil as well as I can, without such an able assistant.

CHAPTER II.

Advice to the lovely Cyprians, and Fair Sex in general, how to conduct themselves in future, and to practise with greater satisfaction the three cardinal virtues, namely, Drinking, Gaming, and Intriguing.

I AM perfectly convinced of the defects that prevail in the education of the loveliest part of the creation: but, however desirous I may be to correct them, and point out the errors in which they are brought up, I am convinced that it never will be in my power; for, were I to write a treatise on female education, founded on the purest principles of virtue, morality and religion, which would cer-

tainly be my object and endeavour ; yet, if it were not announced under the sanction of some eminent divine, I do not believe that there is a mother in England who would permit their daughters to read it : nor is there a boarding-school in or round about London, or elsewhere, in which the mistress would not sooner admit any of the modern lascivious novels ; than a Treatise on the Improvement of Female Education, by Colonel George Hanger ;—so true is the proverb, “ Give a dog a bad name, and you may as well hang him.” But I, ye lovely fair, mind not what your mothers say or think of me ; for those censorious antiquated bel-dams are only, like the dog in the manger, envious of your more youthful charms. They wish, by depreciating the character of any man who so truly adores the sex as I do, to deter you from enjoying those

those pleasures which they themselves wish for; and sure I am, that they would rather see a total decay of the *Arts and Sciences*, than be excluded a share in the patronage. When hunted by bailiffs, the blood-hounds of unrelenting usurers, and their more rapacious attornies; how often have I secreted myself in the house of some fair one, or with her fled the town, to some distant scene of freedom and security! When I have experienced that balm to a distracted mind which female converse only can impart, although oppressed by anxious care, and sinful poverty (that worst of crimes), give me but health, and the affections of some kind sympathising fair one, and I will oppose a sea of troubles. Oh woman! all care relieving woman! thou art the true physician to the sickly mind: a Warren or a Jebb

may ease the body sinking with disease
 and pain ; but the heart rejects their art,
 for love defies all Esculapian power.
 Yes, ye fair ! I own those pleasing tor-
 tures you inflict ; nay more, I glory in the
 bondage in which you have held me, by
 having a heart obedient to your charms—
 No doctor's hand, convulsive to the touch
 of gold, can heal those wounds you give ;
 but one endearing smile restores to life
 and happiness your dying suppliant.
 Thanks be to Venus, you possess a sove-
 reign antidote to your poison : for Tele-
 phus with his magic spear never had more
 power to heal than you. Oh Cytherea,
 and thy Paphian nymphs, be generous, be
 kind, be propitious to my call !—Ye beau-
 teous fair, to whom all nature yields and
 bends the knee, whose power the soldier
 dreads more than the hostile foe in battle

fierce, strike deep your dagger in my breast; but, oh, in pity heal me with your smiles! First kill, then cure; first bind the lover fast, then loose the silken band. Draw, oh draw your Cytherean arrows to the head, and whirl them from the twanging, Paphian yew, to pierce the lover's breast! but, in compassion, quickly close the combat, or the sad wretch in misery expires!

It would give me the most heart-felt satisfaction, could I be numbered in the honourable list of those who have been instrumental to the expansion of your minds, the promotion of your happiness, and the refinement of your morals. A perfect amendment cannot be effected by any other means than a total alteration in the system of your education; for you are taught, from your infancy, to belie

your thoughts and wishes, and to vow that you have not the smallest propensity to those objects which are your chief delight and pleasure. These wishes, your education, whether at home, or in that seminary of wholesome instruction called a boarding-school, teaches you to smother.

As we have very little hopes that the system of your education, defective as it is, will be altered, I shall attempt to instruct you how to make the most of your circumstances, such as they are, and to turn them to the greatest advantage. I will endeavour to teach you how to enjoy the pleasures and delights of life, that your days to come may be more satisfactory and beneficial.

It is a bold and arduous task, I avow; but

friendship and affection commands me to attempt it. There are some delights in life which are essential to it, yet it may not be altogether prudent openly and daringly to avow them; for truth is not to be spoken at all times. Be mindful, therefore, ye lovely fair, who have any regard for your characters, and are tenacious of that respect of the world which is so much sought after; be ever mindful, I entreat you, by that regard and affection I have for your welfare and happiness, that it is not so much for what women do that they suffer, as how they do it. With good conduct and discretion, and by following good advice, (such as I shall give you,) I do not hesitate to assert, that you may enjoy more real and solid happiness, than by rashly plunging into the fatal gulph of luxury and dissipation. Then be, with caution,

bold:—the proverb is vulgar, but none more true, that “ *the silent sow sucks the most grains.*” Let me, therefore, recommend moderation to you in the enjoyment of every thing. Excess is ever destructive both to health and happiness, even in things most salutary; for excess of pleasure is often productive of excessive pain. There is no excuse to be pleaded for your indulging to excess in any thing; except at such times when the ablest physicians tell us that women have longed even for poisonous things, and have taken them without the smallest detriment to their health or constitution; though, at any other period, they would have caused instant death.

Two very singular instances of this nature have come to my knowledge:—A

very delicate woman, who at other times could not be prevailed on to drink above one glass of wine after dinner, suddenly drank two bottles, which had no more effect on her than if she had drank so much water. The other is still more extraordinary ; but I declare it to be an *absolute fact* :—A woman longed for a three-legged joint-stool, which she totally devoured, and it passed off without any inconvenience or detriment in her health. Had she longed for a may-pole, at so particular a time, it would have made no difference. I assure the reader I am serious, and that I am well informed of the truth of these two singular cases. Certain it is that even the most noxious and poisonous ingredients may, at those peculiar times, be taken into the human body, without any detriment to the con-

stitution; yet I am not so ridiculously credulous as to believe the assertions of a woman who said she longed for charcoal when she was brought-to-bed of a black child.

It is equally necessary that you should attend to your finances as to your health, although there is nothing more detestable than a mercenary woman, except a mercenary man. Yet I would not have you undervalue or despise money as much as the celebrated Kitty Fisher*. Indeed, in these days, notes of that value are not so plenty; for scarcely do I ever see a note of one hundred pounds.

I applaud the generosity of your minds

* She ate a hundred pound bank-note between two slices of bread and butter.

in attributing the scanty and ungenerous donations of your friends to the distress of the times, and their real want of cash : but you are deceived ; that is not the real fact : it proceeds from nothing but a cursed sordid avarice, and the want of true generosity. Our legislators assure us, (and who can know so well as they ? and whom ought we to believe but them ?) that our country is in the highest state of affluence, that it is in a most flourishing situation, and that our trade and commerce increase daily. I trust you will, as well as me, implicitly believe their assurances ; for, although sometimes I see artificers who tell us they are obliged to enlist as soldiers for want of employment, and though I read the weekly list of bankrupts, I do not give credit or attention more than is justly due to them ;

for I am certain those workmen are only a set of idle rascals who will not work, and their masters lazy, indolent fellows, who prefer idleness and beggary to opulence and industry. Money is now more abundant in this country than was ever known at any other period. The Royal Exchange of London can scarce support its wealth. Tell your ungenerous friends this; they cannot deny it: you are sanctioned by your senators, in whom it is your duty, as well as that of the whole nation, to place an implicit confidence. Yet I would not have you follow them, or exactly imitate them, in your system of taxation; for if you should adopt the same method with your individual friends as they have with the public at large, I am afraid you will find as many persons, in proportion to the number of

your acquaintance, swear off*, by which your income will be deficient nearly two-thirds ; and I am afraid even your *commerce* will *perish*.

There are three predominant passions

* Relative to the morality and honesty of such noblemen and gentlemen's honesty who have sworn off, I shall not presume to offer any animadversion of my own, but content myself in giving the reader the following opinion from Blackstone's Commentaries, vol. i. p. 58. " The laws against smugglers are entirely *juris positivi* ; but the criminality of actions can only be measured by their consequences ; and he who saves a sum of money by evading the payment of a tax, does equally the same injury to society as he who steals so much from the treasury, and is therefore guilty of as great immorality, or as great an act of dishonesty. Smuggling has been compared to that species of fraud which a man would practise who should join with his friends in ordering a dinner at a tavern, and, after the festivity and gratifications of the day, should steal away and leave his companions to pay his share of the reckoning."

which reign in the female breast,—*gaming, intriguing, and drinking*. The courtly dame of St. James's, the city belle, the St. James's and St. Giles's Cyprian, are equally addicted to them. In general, they are linked thus: they either drink and intrigue, or game and intrigue; for drinking does not suit with those who play for large sums. Some there are, the most perfect of the female sex, in whom all the three cardinal virtues unite, and are equally predominant: there are very few that are not influenced by two, and scarce any without one, of these craving passions.

As your education leads you into various errors, it shall be my endeavour, as far as my abilities will permit me, to guard you against a complication of them, and instruct you how to follow those pursuits with that degree of discretion, modera-

tion, and arrangement, as may best suit your constitutions, purse, or inclinations. There are very few of you that are not fond of gaming; and many of you are great proficient in it. I sincerely wish you would study a few good books, which I shall recommend to you, with as much attention as you have perused that book which contains only fifty-two pages, commonly called a pack of cards. Your morals and minds would then receive considerable improvement. The following works I recommend particularly to your attention—Crumbs of Comfort to a Repentant Sinner; Hooks and Eyes for Believers Breeches; High-heeled Shoes for Dwarfs in Holiness; A Shot aimed at the Devil's Head-quarters, through the Tube of a Cannon of the Covenant; Heaven ravished by a Repentant Sinner; A Heel-piece

to a Limping Sinner ; A Stone cast from the Sling of David ; Little in Stature, but exalted on the Stilts of Faith : Meditations preparatory to the Love-feast at the Tabernacle ; with Gross's Dictionary of the Vulgar Tongue ; Dialogues in the *Slang* Language ; and many other productions of a similar nature, equally honourable to the taste and literature of our country.

Strange as the titles of the above works may appear to you, yet I assure you they do exist, and are both moral, religious, and instructive. Let me request you to purchase them ; they will form a very pretty little library, and adorn your room, as well as improve the mind.

But to proceed :—Many of you have a

very unfair custom : you often play cards for large sums of money, when you have not a shilling in your pocket. I really find myself compelled to condemn this practice : yet you are not so much to be blamed, having examples set you every day by men and women of the first fashion ; the latter of whom are not satisfied with the advantage of not being able to lose money, but frequently cheat most abominably into the bargain. I am certain, indeed, that you, ye lovely Cyprians, have too much honesty and too generous a spirit to attempt it : indeed you may avoid all this disgrace, and yet indulge your favourite passion of gaming, in the following manner. There are few of you who have not a great number of pawn-brokers card-tickets ; with these you may play at commerce, Pope Joan, Cribbage, and Loo ; or, if you wish to play a very deep game, you may

form them into a pack, and by that means speedily either win all your adversary's pledges, or get rid of your own.

Having instructed you how to indulge the passion of gaming, I shall proceed to give you what information I am able on the other two cardinal virtues. First, to intrigue; but by my modesty I swear I am confoundedly puzzled, and find myself rather at a loss how to instruct you in this important science. Therefore the best method you can adopt is to copy the women of fashion: they are most perfect mistresses of this art; and some even are so expert as to deceive the most suspicious and jealous husbands; who, although they are absolutely qualified to butt with the stoutest ram of their flocks, think their wives as chaste as Diana, and speak of them to all their friends as the Lucretias of the age.

You, ye lovely Cyprians, (I address myself to those of the first class,) are too unguarded in your conduct. I do not in any other respect condemn you, or charge you with excess, as from my heart I believe you are as moderate in your amours as the women of fashion. No comparison, however, can be fairly drawn between you and them; for intrigue is not only your province, but your trade: you cannot live without it; they may: I, therefore, say you are by far the less to be blamed; and certainly the balance in favour of modesty and virtue is on your side. In one sense, indeed, there is a very strong resemblance between you and them; for there is no great difference whether a woman receives money to intrigue, or intrigues with a man to whom she has lost a sum of money too large for her finances to pay; and it is well known

that many modest women have liquidated their debts of honour by an honourable surrender of their persons.

What female heart can gold withstand?

What cat's averse to fish?

In the following case there is no comparison whatever to be made between you and them. You often receive large sums of money to intrigue with men for whom you have not the smallest predilection. Modest women often, to pay a debt of honour lost at cards, have honourably surrendered their persons to men equally disagreeable to them. You are tempted to the deed, to defray your necessary expences : they have no excuse whatever : it is not even to gratify their sensual passions that they make a surrender of their persons, but only to indulge that cursed vice—gaming.

In one particular respect they have a much greater claim to our praise and gratitude than you : but then we should be very ungrateful indeed if we did not allow you a sufficient share equivalent to your kindness ; when any of you make us objects of real affection. The favour the woman of fashion grants is not to be esteemed in the smallest degree more valuable than that which you grant : the difference only is in the consequences, if discovered, which to some lovers enhance the value of the sacrifice. If found out, they are not only forsaken by their friends and relations, but deserted, condemned, and scandalized by their old associates and acquaintance, one half of whom are as culpable as themselves, though, perhaps, the first to censure, and the most severe in their condemnation ; for there are too many of them, who, in public, will

strain at a gnat, in private will swallow a camel. I once knew a lady so scrupulously decorous in her conduct in public, that she would never give her hand to any one but her partner in dancing, but presented her elbow, who afterwards was unfortunately caught in familiar conversation with a lamplighter, one dark evening, in the house passage. Remember, I beseech you, that no blot is a blot until it is hit;—then be, ye fair, with caution bold !

One would be inclined to imagine, that the heavy penalties in Westminster-hall, for playing at hunt-the-slipper with a tailor's wife, and various other actual cases of crim. con. for which the legislature has severely punished the offenders, would deter others from attempting the conjugal bed. But in truth, men who

live in the politer circles of haut ton cannot avoid it: he must either quit his friends, and retire from the gayer circles of life, or submit to the ruling fashion of the day: when at Rome, a man must do as they do at Rome, or nobody will associate with him. In some families, if a man is invited to dinner, and he does not say handsome things to the mistress of the house, she will hardly give him sauce to his meat. This contraband trade I ever have condemned. It is so gross an encroachment on the fair trader, that, did I possess any influence with the Minister, or the Chief-Justice of the King's Bench, I would procure a law to be enacted for the purpose of inflicting the severest penalties on this species of smuggling.

Now, ye lovely and fair sex in gene-

ral, let us proceed to the use of the third and last cardinal virtue, though not the least in your esteem or mine ; I mean that of drinking. Of the three cardinal virtues that I wish the fair sex in general to understand better than they now do, and to practise with more advantage and satisfaction, drinking is by far the most to be commended for many reasons, but particularly for that which I am going to mention ; for it is said, on the best authority, that it is what passes out of the mouth of a man that defileth him, and not what passeth therein. This the clergy in former days have acknowledged, as appears from that authentic work, Voltaire's History of Charles the Twelfth. " Un homme digne de foi m' assuré qu'il avoit assisté à une These publique, ou il s'agissoit de savoir, si l'usage du tabac à fumer etoit permis et

de s'enivrer d'eau-de-vie, mais non de fumer, parce que la très sainte ecriture dit que cè qui sort de la bouche de l'homme le souille, et que ce qui y entre ne la souille point."

The two other cardinal virtues may be deemed sinful by certain rigid zealots, but this cannot. Your habits in this particular, ye lovely Cyprians, are already so perfect that it is unnecessary for me to recommend it to you ; for, to do you justice, the generality of you are comfortably devoted to your bottle : nor are the modest women, many of them, far behind you in their devotions to Bacchus ; though, it must be acknowledged, this cardinal virtue amongst them is not in such general practice. As for myself, I confess, nothing is so charming, nothing so delightful, as a woman in a state of exhilarating in-

ebriation. You are so sweet, so soft, so charming, and, above all, so tender, when half-seas over ! This delightful passion exhilarates the spirits, dispels the deepest melancholy, and drowns all care : it is, therefore, proper you should be taught how to indulge it in a manner most conducive both to your constitution and your finances. I therefore strongly recommend you to give the preference, beyond all other liquors, to gin ; which is drink fit for a king. Both the king of the gipsies and the king of the beggars, at their royal coronation feasts, and on other festival occasions, treat with no other liquor, and command the use of it to their subjects.

When I was married to the lovely Egyptia of Norwood, I had the honour of drinking many a glass at the wander-

ing monarch's hospitable board. It is even believed by several philosophers of the present age, that the nectar formerly drank by the inhabitants of Olympus was nought but gin.

There are three sovereign reasons why you should give the preference to this admirable fluid. First, you are not forbidden by holy writ to drink it; for, the priests in former ages having avowed that it did not defile the body even to get drunk with brandy, provided it only went in at the mouth, and did not come out of it; gin, being a spirit by far more salubrious, must be more highly sanctioned. Secondly, it is by far the cheapest of all liquors; for humble port now-a-days is at the exorbitant price of three shillings and sixpence a bottle; while, at the christening of little Joey, you may treat

a whole company, and send them merry away, with three shillings and six pennyworth of gin, when with the same expence you can only give them one bottle of wine. Besides, ye lovely Cyprians, in your line of life, it is most salutary and conducive to your health, from its diuretic qualities*.

Truth has been very properly termed a gem of inestimable value ; it is, indeed, the brightest ornament of man and woman. Learn then, ye lovely Cyprians, to place a due value on it ; though I already know ye are exemplary economists of that eminent quality. But, great as my tender regards and predilection are for you, I

* A physician of respectability, in this town, is of opinion, that, were it not for the general use of gin amongst the common women, one half of them would die rotten.

will not sacrifice it on the altar of personal partiality : I will not attribute a virtue solely to the Paphian tribe, which is common to all the fair daughters of Eve ; from those that breath the pure air of St. James's, to those that imbibe the spongy vapours of St. Giles's ; for the courtly belle and the city dame are equally sparing of it as yourselves. As it is your province to make man happy, truth has nothing to do in it ; for, if we take an examination of what is generally understood by happiness, as it has respect either to the understanding or the senses, we shall find that all its properties will end under this short definition : that, *it is a perpetual possession of being well deceived**. In this, ye lovely fair, you want no instruction, or I would readily give it you : you are perfect mistresses of

* Dean Swift.

it from your cradle to an age of maturity : in short, you are brought up and educated in that science so well adapted to protect the weakness of your sex.

With relation to the mind or understanding, it is manifest what mighty advantages fiction has over truth ; and the reason is plain, because imagination can build nobler scenes, and produce more wonderful revolutions, than fortune or nature will be at the expence to furnish : nor are you, ye lovely fair, to be blamed for deceit, if we consider that the debate merely lies between things past and things conceived* ; and so the question is only this, whether things that have place in the *imagination*, may not as properly be said to *exist* as those that are

* Dean Swift.

seated in the memory, which may be justly held in the affirmative; and very much to the advantage of the former: since this is acknowledged to be the womb of things, and the other allowed to be no more than the *grave**. Again, if we take this definition of happiness, and examine it with reference to the senses, it will be acknowledged wonderfully adapted. How fading and insipid do all objects appear to us, that are not conveyed in the vehicle of delusion! How shrunk is every thing as it appears in the glass of nature! So that if it were not for the assistance of artificial *mediums*, false lights, refracted angles, varnish, and tinsel; there would be a mighty level in the felicity and enjoyment of mortal man†. The most perfect happiness which we can enjoy is to be

* Dean Swift.

† Swift's Works.

well deceived: why then should you deal in truth, when, by substituting deceit, and, if suspected in the least degree, even by swearing to it, which, in due justice, I will allow you are generally very ready to do, you can make your lover happy, who otherwise would be miserable, were he to know one half of your thoughts and actions?—It is humane and charitable in you to keep him in ignorance. Besides, you are sanctioned by Aristotle, who asserts, that a humane lie is preferable to a cruel truth.

The two senses that give you, ye lovely fair, the greatest satisfaction, are the *sight* and the *touch*. Therefore, in a lover, never examine further than his countenance, shape, and figure. By no means attempt to examine his brain, for not one man in five hundred possesses any. If

he be but handsome, well-made, and healthy, it is sufficient ; for, the greater blockhead and fool he is, the more sure will you be of commanding both his affections and purse. Great characters are seldom worth a strict examination ; they are like old china jars, beautiful and admired, by the world in general, for the exquisite workmanship with which they are adorned ; but when you look into them, they generally contain dust, dirt, and cobwebs. The two senses, sight and touch, when conjunct, are delightful ; but the pleasure of sight alone is imperfect, and is even a torment to the mind, if not accompanied with the delight of touching ; of whose pleasures Cicero gives a beautiful idea when he says, “ The touch is uniformly spread over the whole body ; that we may feel all strokes and appulses of things.” This charming description from

that celebrated orator, philosopher, and moralist, you will, ye lovely fair, I am certain, join with me in admiring; for the sight of things can give but little satisfaction if we are denied to feel them.

There is no comparison between the excellence of the two senses: for sight without the touch is nothing; it is not worth the possessing. For instance, how mortifying would any of you find your situation, if you were chained down on one bed, and your lover fastened on another in the same room: though there were twenty candles lighted, you would be in as cruel a situation as Tantalus, immersed to his chin in water and not permitted to drink.

And touching without seeing, although (to repeat the words of the elegant and

moral Cicero) by it we are enabled to feel all strokes and appulses of things, is not completely satisfactory; for, what additional pleasure do we receive from beholding the shape and countenance of a beautiful woman! and ye well know, ye lovely Cyprians, that a lover taken in the dark may, when the light unfolds him to you, be so hideous as to frighten you into fits. For the above reasons, I recommend it to you never to sleep without candles in your room, to keep all ghosts away, who are very disagreeable visitors, and particularly fond of disturbing lovers. There is no instance of one ever having been seen by day; and be assured they never make their appearance at night where there is a light, for they are in as much dread of a candle as the devil is of holy water, of which if half a pint only were to be forced down,

his throat, it would be sure to kill him : for, once on a time, he by chance tasted a very small quantity, which operated most violently on him, both as an emetic and cathartic, sudorific and diuretic*, that it was with great difficulty his life was preserved. Ever since this violent attack, his olfactory organs are so much improved that he can smell a *font* ten miles off, and cautiously avoids going near one, for fear only of being splashed by some ill-natured priest, as it would infallibly raise blisters on his skin.

You have already been admonished by me, in the choice of a lover, never to look for any other accomplishment, or to wish for any perfection in him,

* See the Bishop of Bergen's Treatise, so well known among metaphysical writers, *De natura diaboli, et infernorum spirituum officiis, &c.*

except a handsome face, an elegant shape, and manly appearance: the more ignorant and stupid you find him, the better for you.

I trust you will pay the greater attention to my advice, when I inform you that my opinion of a suitable friend to your conveniences, wants, and pleasures, is drawn from the works of the memorable and learned Plutarch, who informs us, that the best musical instruments are made from the *bones of asses*. Therefore you must agree with me, that the more stupid ass you have to deal with, with greater ease and facility will you be able to play upon him, and use him as an instrument for your wants and pleasures. In the choice of a lover you should be attentive in particular to his features, as they are a great ornament to the *outward*

man, and a type of grace in the inward. For it is held by naturalists, that if there be a protuberancy of parts in the superior region of the body, as in the ears or nose, there must be a parity also in the inferior. This evidently accounts for the predilection which some women have had for long noses. The devout sisters in the monasteries look upon all extraordinary dilations, as protrusions of *zeal*, or spiritual excrescences, and honour them with superior *homage* and devotion.

Although the countenance, shape, and manly appearance of a lover are the three chief points you should look to in your choice of one, yet I wish you to pay some degree of attention to another good quality that may be of infinite benefit to you, provided you are fortunate enough to meet with a man who possesses it, I mean—ho-

nour. Let me, therefore, recommend you to form no connection but with a nobleman. In him you are sure to meet with it ; for, in all great families, *honour*, like the *gout*, is *hereditary*. In former days this would have restricted your amours ; but now you need not despair of finding one, for within these few years so many large batches of peers have been made, that every fourth coach passing the streets of London is graced with a coronet, and peers are as plenty as postilions. Indeed, I will not take upon me to say what diminution of coronets the armorial bearing-tax will produce on carriages ; for the nobility are not fonder of contributing to the exigency of the State than the middling order or common people, of which we have had evident proofs by so many of them swearing off last year, to lessen the payment of the income tax.

In conversation you should ever try to introduce the phrases and expressions of great characters. Attend to the few following ; they are the best I can at present recollect : and you may, with a very little attention, learn them by heart ; and your good sense will instruct you when to apply them properly.

When you are in love with a man, and wish to express your gratitude and affection, you may say, *When I forsake him, may God forsake me !*

When an impertinent tradesman duns you, and complains how very flat his and all other trades are ; tell him that your trade also is not so good as it was, from the encroachments made on your privileges by the modest women. Then boldly declare, that, whether his trade,

or any other, is on the decline, it is nothing to you—*Perish commerce, so that your constitution lives!*

When rather deranged in your circumstances, mention the *pressure of your affairs*: when on business with your attorney, tell him your affairs are so deranged that they require *a vigour beyond the law*; tell him you have a high opinion of his judgment, although he is only *a chicken of the law*: and when any person relates to you a strange out-of-the-way story, tell him that *you should be looked upon as a goose* if you credited his assertions.

When you speak of and wish to describe the person and accomplishments of a handsome well-made man, say, *you saw him in the horizon*; and surely a

brighter vision never lit on this earth, for he scarcely seemed to touch it: and do not forget, when you speak of the common people, always to call them the swinish multitude.

If your lover will not run any man through the body for inadvertently treading on your gown in Kensington Gardens, tell him that *the age of chivalry is gone, and that of sophisters, economists, and calculators has succeeded; and the glory of your country is extinguished for ever! and little did you dream that you should live to see such disasters fall upon you, in a nation of gallant men, in a nation of men of honour and of cavaliers; that you thought ten thousand swords would have leaped from their scabbards to avenge even a look that threatened you with insult.*

When you speak of the cruelty and excesses committed in war, do not forget to say, that, to compel women to discover where their money and jewels were hid, *they applied red-hot irons to the source of nature** : but be sure you can prove such a horrid assertion, or you deserve to have your tongue cut out.

You will often find it very convenient, when you are pressed to answer some perplexing question, to tell them to ask your grandmother's muff. When you want to get money from a vain, miserly, ugly fellow, you should always praise his beauty ; and be sure not to accept any present from him at the first interview. Tell him, the favours you granted were most voluntarily conferred ; and that the

* Vide Burke's speech on Warren Hastings's trial.

charms of his person were too captivating not to attract the admiration of any woman of real taste and judgment. A handsome man does not want to be told of his beauty; he knows that he is well-looking: but if he has a defect, of which he is conscious, be sure to conceal your knowledge of it from him. Some women of my acquaintance have got considerable presents, only by taking my advice, from the ugliest fellows that nature ever formed, (but then I knew his weak side, and told them how to tickle his fancy,) who would not have given them five pounds in five months if they had gone the common way to work. And do you know that one stupid fellow has been told so often of his beauty, that he positively believes himself a very handsome well-looking man; and so vain is he now, that he can never keep his eyes

out of a looking-glass, although I would not permit my favourite mistress, if she was with child, to look at him.

Lord Chesterfield says, somewhere in his Works, that it is not possible to flatter a woman too much : if ever so gross, she will believe it. But I do not mind what he says; for he was not half so well acquainted with these matters as myself. It is a scandalous libel on your understanding, and proceeds from not having a true knowledge of your unaffected simplicity and unconscious charms. Yet, I confess, by praising the teeth, which were remarkably good, of an ugly woman, I have made her study an hundred forms with her mouth to shew them in company, and grin as if she had been performing through a horse-collar for the Cheshire cheese : and many ugly women,

who really had handsome legs, I have, by praising them, been the occasion of their wearing their petticoats at least four inches shorter ; but then they were very weak women. A real female philosopher, or one of the blue-stockings club ladies, would not have been guilty of such folly. They are not to be amused with such futile unsatisfactory accomplishment. You must talk to them of the centre of attraction and gravity ; of raising perpendiculars, and of dividing the circle ; of Aristotle, Ovid, Catullus, Tibullus, and the more modern authors, who have written concerning and touching the rights claimed and performed by women.

The French language is a very great accomplishment ; and I recommend it to your particular attention : but I guard

you against using French phrases until you perfectly understand it. Neither is it prudent to speak it until you are perfect mistress of it ; for you will be subject to as much ridicule in company if you misapply any phrase, or commit errors, as those who have spoken Greek in either house of parliament, without understanding it. I recommend to your attention particularly, that you discriminate well between the masculine and feminine genders ; as *mon* and *ma*, in various words, totally alter the sense of them : also in words that sound alike ; take care you are not led into an error : and as we are not so polite a nation as the French, and have not that happy turn in our language as theirs admit of, you may meet with some gross and indecent reply, that would make you blush for a week to come.

Strange errors and ridiculous expressions have been made use of very innocently, and particularly by servants, not understanding the French language; of which I will give you a very ludicrous instance.

The Duke and Duchess of —, some few years before the Revolution, were at Paris; and one of the princes of the blood made a present to the duchess, of a most beautiful foreign horse, perfectly docile, and well broke for her own riding. On their return to England, a coachman, a faithful and old servant in the family, was pitched upon as the properest person to be entrusted with this favourite horse, to bring him to England; the coachman having brought a set of English horses over to Paris with great success, although he could not speak a word

of the French language. The duke and duchess accordingly set off from Paris, leaving the horse to the care of their faithful coachman : and, in about a week after their arrival in London, one evening her grace having a private party to cards, the groom of the chambers announced the arrival of the coachman and her horse ; when her grace requested the company would permit her to speak a moment to the coachman in their presence, and he was immediately ordered up stairs into the drawing-room. Well, coachman, said her grace, how is my horse after his journey ? Please your grace, he is in very good health and spirits ; he travelled well and fed heartily. I am very glad to hear it.—But, pray, coachman, how did you come through the country ? did you find no difficulty in your journey ? To be sure, an't please your grace, I was put to some

trouble and difficulty now and then ; but what with bougering one, and foutering another, I came on tolerably well.

That of kissing the Pope's toe, is certainly a most absurd ceremony, as well as the most humiliating. To be sure, if any part of a man is to be kissed by man, it is but of little consequence whether it be the toe, the hand, or parts behind, as long as the party so respected, and to whom that homage is due, be but well bred, and decorous : for, to be saluted by a fillip on the nose, or by posterior vociferations, would be fully as disagreeable to the olfactory and auricular organs, as a kick on the chops to the organ of speech. The whole is a very indelicate custom with men : but with women it is quite different ; for no attention or kindness whatever, or wherever, which is paid them,

can degrade or humiliate the man who is so happily employed.

Embracing amongst friends is much the custom abroad, and is considered a common act of civility. It is indeed practised in this country, though not so frequent. In performing these ceremonies, we should be particularly attentive and not let our thoughts ramble on other things, with which our minds are deeply impressed; lest we should be guilty of some strange eccentricity, which may not be conceived or understood, and to a due consideration of which I shall refer my readers to a future part of my work.

So great is my regard for your interest and welfare, ye lovely Cyprians, that I cannot without much concern reflect on the

encroachments which the modest women daily make on your privileges. Not a term passes without some new instance occurring in Westminster Hall, of crim. con. which is an unwarrantable intrusion on your profession ; and if this traffic increases, crim. con. will soon be as general and familiar to us as nem. con. For, in those days, the modest women, as the Scripture sayeth, come skipping over mountains of sin ; and the men, instead of being votaries at your shrine, are become like unto horses, every one neighing after his neighbour's wife.

History informs us, that when Julius Cæsar invaded Britain, the Britons had their wives in common, and that they were not only the bravest, but happiest of mankind. I cannot, therefore, see any reason why married men, who are real

patriots, should lament the infidelity of their wives ; as, by such a disposition, our common country may derive an increase both of happiness and valour. Indeed, cuckolds in general are the very best of men ; and the disgrace is merely ideal, if you will only for a moment reflect, that the greatest heroes, statesmen, and divines, ancient as well as modern, have had their brows decorated with antlers. History informs us, that the foreheads of Cæsar and of Pompey were not adorned with laurels only ; nor is that of the conqueror of Italy, the modern Alexander, without those insignia which put one in mind of a Lord Mayor. Indeed, if the criterion of our country's happiness depends on the endeavours of our modest women, we have just reason to suppose that we are approaching as fast as possible to the perfection of it. In my

younger days, when I made my debut in the great world, it was absolutely necessary for every young man to be à *cavaglier 'servente* to some lady of fashion, and to pay her every respect and attention, in order to procure admission into good company; for there was no such thing as gaming in those days at the fashionable assemblies: now, any person, it matters not who or what he is if he has but a few guineas to throw away at their gaming tables, is a welcome guest*.

All who know me, (and who is there among the polite, fashionable, and learned

* Amongst the sights, equally novel and scandalous, which the depraved manners of those who call themselves the fashionable world have introduced, and which must strike the mind of every well-bred foreigner with disgust and astonishment, is the odious appearance of Bow-street runners at fashionable routs

world who do not know me?) will do me the justice to acknowledge, that I ever have possessed a strong predilection in favour of you, ye lovely Cyprians; and since a certain gentleman was fined 13,000*l.* for innocently playing at Hunt the Slipper with the wife of a tailor, which the jury

and galas. Although no man admires the professional abilities of my old acquaintance Townsend more than I do, (for who is such an adept in the art of *frisking a ken*, *trapping a scamp*, or *hobbling a nuckler*?) yet, when I form to myself an idea of the pure and grave morals and manners of our mothers and grandmothers, I cannot help feeling most sensibly for that extraordinary and rapid decay of every principle that dignified and adorned society in their time; the dereliction of which must necessarily expose us in the eyes of Europe, where, with all their vices, the assemblies of the higher orders are not disgraced by the superintendence of police-officers, who are only qualified to be masters of the ceremonies at routs and balls in those polite parts of the town, Saltpetre Bank, Petticoat-lane, Tothilfields, and St. Giles's.

construed into a criminal conversation, I should think it madness to attempt the thing; for, by Heavens, not all the tailors' wives in London possess temptation enough for me to risk the loss of one-fifth part of the sum !

I am so frightened, I assure you, at being alone in a room with a married woman, that, a very few months ago, a lady of above sixty years old called on me relative to the purchasing of an ensigncy for a relation : when she came into the room, I politely apologised to her for opening the window-shutter, which had been shut to prevent the sun from putting the fire out, by saying ; that, ever since Peeping Tom, the Mary-le-bone tailor, had given his evidence about a window-shutter being closed when a lady came into the room of a house opposite

to him, I did not think it prudent to sit with mine shut : so I seated her by the fire, and placed myself in the window, that the opposite neighbours, if they were inclined to take a peep, might view my conduct.

Some half-witted philosophers have asserted, that the passions of women are usually as much weaker than the passions of men, as their bodily strength is weaker than the strength of men. This is a gross error. Indeed we read in ancient history, that Hercules actually deflowered fifty virgins in one night : but such a fabulous account is to be considered as a mere display of poetical figure ; or at least we may say, that, with respect to such feats, the days of chivalry are past. Your passions, ye lovely fair, in general

are naturally violent ; but we are more particularly indebted, for the propriety of your conduct, to the virtuous novels and romances which are put into your hands the moment you can read : it is from such studies that you learn and acquire the firmness, fortitude, and self-forbearance which you never fail to evince in curbing your passions, which otherwise would ultimately overwhelm you in guilt and ruin. No law in the statute-books could keep you in any degree of moderation, or limit your conduct within the bounds of decency and decorum ; if it were not for the philosophy, wisdom, and religion that is disseminated by those most useful and admirable establishments, the circulating libraries. It is the virtue and morality instilled so early into your minds by the study of their invaluable productions, that will ever suppress

the wanton breezes that so often disturb the tranquillity of hearts. By them, early in life, you are taught to admire love, which is the noblest passion in the human breast ;—then succeed jealousy, intrigue, economy of truth, revenge, poison, and elopements. When resolved on the latter, I charge you never to effect it but out of a window at least one story high. When you fly to Gretna Green, or any other green or rural retirement, with your lover, never pass out at the door, although you have the key in your pocket, and all the servants in the house in your pay. There is no prowess, no enterprize, no danger, no eclat at all in such an elopement. Oh, no ! out of the window you must go. It will impress your lover with a respect for your heroism, and ever establish you, in his opinion, as a woman of true spirit, courage, and spunk : who will do any

thing, go any where, and proceed to any lengths, for the man she loves.

Ye charming Cyprians, there is a rock as dangerous to you as the rocks of Scilly are to the mariner, on which many of you founder. I shall place a beacon of mercy on it, to warn you against those calamities which numbers of your sisterhood have suffered. Many of you, who have acquired a competent independence by years of industry, have been induced to give ear to the solicitations of matrimony from some low fellow, merely from an anxious desire of being made what the world vulgarly calls *an honest woman*. Are you not sufficiently honest, as long as you act by others as you wish them to act by you;—are grateful and kind to your friends; defraud no one; and are guilty of no treachery or baseness;—and are in-

stigated in all your actions by nought but friendship, love, gratitude, and honour? Do you think, if you cannot reserve your charms for one man by a fixed determination of the mind, that a ring has such magic powers to ensure either your continency or a man's fidelity? And with respect to being made an honest woman, are you not to the full as honest as a *modest* woman who makes a beast of her husband; holds him out to the ridicule of the world; and who, with her milliner, her bijoux merchant, and at the gaming-table, squanders, in useless trifles and profligacy, as much in two winters as would be a moderate fortune for two of her children? These fellows, when you are married to them, immediately consider themselves as independent gentlemen; forsake their occupations, live in idleness, and indulge in every fashionable vice. Drinking,

gaming, and horse-racing, are their chief amusements ; so that they very soon run through your fortune ; when they enlist, go to sea, or fly the country, leaving you in beggary and misery. Many women have been in this manner ruined and reduced to the most abject poverty from a life of independence. One in particular, with whom I was intimately acquainted before I went to America, had an independence of four hundred a-year regularly paid her, an elegant house completely furnished, and did not owe a guinea. She married a fellow of this description, who shortly spent all her fortune. Seven years afterwards, on my return to England, she wrote to me, and I found her in a miserable garret near Soho-square, hired at half-a-crown a-week. She had pawned and sold every thing of value to support her, except one

gown ; and declared that for a considerable time she had not known the taste of meat, but had subsisted chiefly on tea and bread, and now and then a pennyworth of sprats.

My next attempt, ye lovely Cyprians, shall be to instruct you how to command sympathy and compassion when very dejected, melancholy, and in terrible low spirits, brought on from the want of cash, and having held your hand up too frequently to your heads. Many of you, I make no doubt, have read the description given in the Rolliad and Probationary Odes, of Mrs. Geo. Anne Bellamy ; how she was accustomed, when out of cash, to sit with her legs astride the ballustrades of Westminster-bridge. One particular day, having parted with her diamond wind-mill, sitting as she was wont to do, when out of cash, on the bridge, with her

favourite lap-dog under her arm, meditating on plunging into eternity, an old admirer of her, a gallant baronet, Sir C—— W——, at this moment passing by, and fortunately observing her, took hold, *as she says*, of her dog by the tail, and gently drew her back, fainting, into his arms. You, ye generous Cyprians, will agree with me, that whether he laid hold of her dog by the tail or not, it was equally gallant and humane, so that he was but the cause of saving her invaluable life. Recovering from her swoon, she found herself in a clean hackney-coach, drawn by two beautiful white horses, in her gallant C——'s arms; but could not find her diamond-pin, which was of some value, though she by no means taxes the baronet with the smallest suspicion of having taken it. However, some charming poetry in a few days passed between them, which, for its sentiment and ele-

gance, I shall present to you. The baronet wrote her the following:—

Whilst you, dear Anne, on Styx prepar'd to sail,
Lo, one dog sav'd you by another's tail!

To which Mrs. Geo. Anne Bellamy, with her usual wit and abilities, replied—

You pinch'd my dog, 'tis true, and spoil'd my sail;
But then, my PIN, oh! there you squeez'd my tail.

For Heaven's sake, ye lovely Cyprians, however out of spirits or out of cash you may be, let me entreat you never to follow her example in her accustomed airing. I will teach you how to command pity and attract more notice, when in any accidental state of inconvenience, by a much more easy and safe method, and which will by no means expose your lives to such imminent danger. If you

have a balcony before your house, you may place yourself in a chair in a lounging posture, with one leg hung over the railing. If your house has no balcony, a one-pair-of-stairs window will do equally as well: you may sit in a lounging, desponding posture, with one leg in and the other out, in a *degagé* style. I am certain a man must have a heart of stone who would not stop, on viewing a beautiful leg elegantly disposed out of a window, and make the most anxious inquiries after the wants, wishes, and peculiar circumstances of the fair owner of it. I judge at least by my own feelings; for certainly, impressed by the curious despondency of your attitude, I should be desirous of administering all the comfort that I could produce.

Ye lovely Cyprians, I shall not trouble

you much with politics. As all of you take in the news, you may, if you please, be as well acquainted with public as you are with domestic affairs: it will undoubtedly be your own fault if you are not.

I must now call your attention, ye lovely Cyprians, to the Works of the celebrated and moral Godwin. This philosopher has extended his morality, his virtue, and his tender regard and affections to a very great length. His abhorrence of all sin, immorality, and the carnal lusts of the flesh, is so great, that he has even exposed to the world the frailties of the wife of his bosom, which she, in the tenderest moments of confidence, imparted to him; as all generous and open-hearted women are disposed to do to a man on whom they have fixed their affections. I should imagine that it must

have been at her own desire that such things should be made known, although the moral and affectionate husband did not publish her observations until after her death. It may indeed appear, at first, very extraordinary to you, that a man of honour or feeling should expose the foibles and vices of a woman, communicated to him in a state of sacred confidence ; and, particularly, that he should choose *his own wife* as a subject of exposure : but, by reading the following passages from that philosopher's works *, you will easily unravel the mystery, and see that sincerity and the *love of innocence* were the author's motives.

“ The powerful recommendations attendant upon sincerity are obvious ; it is

* Godwin, p. 329. vol. i.

intimately connected with the general dissemination of innocence, energy, intellectual improvement, and philanthropy."

I think this sentence would have been more moral and energetic, if the philosopher had, in addition to philanthropy, added *affection for woman*. Again; he continues *—"We have only to suppose men obliged to consider, before they determined upon an equivocal action, whether they chose to be their own historians, the future narrators of a scene in which they were acting a part; and the most ordinary imagination will instantly suggest how essential a variation would be introduced into human affairs. It has been justly observed, that the Popish practice of auricular confession is attended with some salutary effects. How much

* Page 322.

better would it be, if, instead of an institution thus equivocal, and which has been so dangerous an instrument of ecclesiastical despotism, every man were to make the *world his confessional*, and the human species the keeper of his conscience? There is a further benefit that would result to me from the habit of telling every man the truth, regardless of the dictates of worldly prudence and custom: I should acquire a *clear, ingenuous, and unbiassed air.*"

How little am I acquainted with true honour, innocence, virtue, and sincerity! Indeed I should for ever have remained in darkness, if the character of this philosopher had not induced me to read his Works. I have been taught, from my early youth, to believe that no happiness on earth was equal to the enjoyment of

a woman's confidence, who, in the hour of tender affection, unbosoms her soul to the man in whom she reposes every faith; who not only makes him acquainted with those trivial foibles and errors into which she has been led by the weakness of her sex, but does not even scruple to avow the whole catalogue of her misconduct. I have also held it as sacred as my creed, that it was an excess of infamy either to betray or expose favours granted or confidence reposed: but how have I erred, according to this philosopher's tenets; sinful and unsincere have I been; for, so help me God, I never yet have betrayed a woman, nor ever intentionally injured one of the sex, nor ever exposed their weakness or hurt their feelings. Are we not satisfied with the possession of their charms and their confidence, but must we also betray and expose them? Cursed be such

sincerity, such frankness, such unembarrassed air, such innocence, such worldly confession *. I am resolved, however, to continue in my past unphilosophic, unmetaphysic error, and avow my want of innocence, sincerity, and worldly confession ; for never will I betray or expose the lovely, weaker part of human nature, to whom it is our duty to render every assistance, as well as to bewail their misfortunes, and sympathize in their errors. A brave man can never betray a woman's confidence ; it is an act only of a coward and atheistical philosopher. Such worldly sincerity and confession can only spring from a cold metaphysic heart, incapable of being warmed by the tender passion of love, and who is dead to that happiness which woman alone

* Vide Godwin's words, p. 329, 330. vol. i.

can bestow. There are many passages in his Works which you, ye lovely fair, who are unacquainted with metaphysics, will not understand; nor indeed do many others: pass them over, dwell and judge of them as they in general are judged of by people who do not understand them; who, from their being unintelligible, pronounce them sensible, learned, virtuous, moral, and excellent productions.

One grand principle in his Works you certainly can verify; for he teaches us to believe, that no act of benevolence or friendship is ever done, without a view or expectancy of a return; for you, ye lovely Cyprians, to your sorrow, can testify, that few men render you favours but with the hope of an equivalent return.

Speaking of the succession of ideas, this learned philosopher gives us farther information, in these words: "My mind wanders to the different parts of my body, and receives a sensation from the chair upon which I sit, and from the table on which I lean." If the mind can receive sensation from a chair or table, certainly it must be operated on also by the bed you lay on; therefore, you should be particularly attentive to the construction of them. Feather beds uppermost, and next to the human body, are deemed very prejudicial to health, and generally exploded for mattresses. The celebrated Doctor Graham, in his printed lectures, recommends, that mattresses should be made from the hair of horses tails, they being of a more elastic quality than any other hair. You, ye lovely Cyprians, should be particularly attentive to this

celebrated doctor's instruction : for, although your mind may have sufficient *volition* to be active, which it is desirous of communicating to the body ; yet, from a defect in the co-acting elastic powers, the *volition* to activity both of mind and body may be impeded ; for, as this author assures us that the mind does receive sensation from an inanimate chair or table, it certainly is more likely to receive sensation from an elastic hair mattress, made from the hair of horses tails.

Speaking of the *phenomenon of walking**, he says : “ Walking is in all cases originally a voluntary motion ; in a child, when he learns to walk ; in a rope-dancer, when he begins to practise that particular exercise.” I must confess, that I do not

* Vide page 418.

perfectly understand the learned author in this point ; for, many rope-dancers, in attempting to learn the profession, have involuntarily broken their necks ; and to use the philosopher's own favourite expression, notwithstanding the very great degree of *volition* he may have to live, that volition of living does not prevent a man from breaking his neck. You, ye lovely Cyprians, who have made so many false steps, by which you have been ruined, though you have not absolutely broken your necks, may, perhaps, be more capable of elucidating this paradox, than the learned author, or his friend, who have both written much concerning volition, and assure us that no man can die unless he has lost his volition to live.

Being naturally of a gay disposition, and blessed with an excellent constitu-

tion and good spirits, I have often been much vexed, on perusing my own works, to find them so very dull and insipid, after having tried as far as lay in my power to make them lively. I now have discovered the cause: it is from no natural defect, or want of gaiety, but it has proceeded from having always sat on a hard wooden chair whilst I was writing them, for Mr. Godwin informs us in the following words: "My mind wanders to the different parts of my body, and receives a sensation from the chair upon which I sit." This philosopher, for ought I know, being quite different from other men, may sit on his head; but I sit on those parts that the rest of mankind sit on; and as we are assured that the mind receives sensation *a posteriori*, when I write my *next* work, I shall be particularly attentive to the construction of the chair in which I sit,

and will employ that ingenious mechanic, Mr. Weeks, to make one of the following materials; the works of Swift, Fielding, Tom Browne, Rabelais, Sterne, &c.

As the mind receives sensation *a posteriori*, from the chair we sit on, it is impossible but my mind must receive sensation from books replete with such a store of wit; and my future works will consequently be more gay, lively, and amusing. This enigmatical philosopher, Godwin, though he has studied to please the reader of his work, has never studied how to please you; for if man, as he says, were a passive being, and not active, he certainly would not be so agreeable to you; as motion is positively necessary to produce pleasure: for instance, if any part of the body were affected with that irritation vulgarly called itching, and

you were to apply a finger to the irritated part, what pleasure would that afford, unless you possessed the volition of rubbing it: you must therefore allow, that friction is absolutely necessary to allay the itching; and that it must proceed from action. His Majesty King James the First felt the force of this argument so strongly, as to declare, that scratching was too great a pleasure for a subject to enjoy. Mr. Godwin in one respect is right, and with grief and shame we must acknowledge, that there are men, if men they may be called, who are actually passive; but such are of a description too detestable and depraved to be recorded in a work like this; whose object is to reform reformable vices, and to restore those principles of morality and religion which heretofore characterized our forefathers.

From the numerous visits I have paid at your doors, I have been, ye lovely Cyprians, often inclined to think that most of you have read this philosopher's works ; or at least that your servant-maids have, and have most particularly attended to chap. the vi. book the iv. vol. the first, intituled, " Of the mode of excluding visitors." The learned, pious, and virtuous author, is so scrupulously attentive to truth, as to deem it perfectly immoral for a servant to deny his master, when at home, to any visitor, let him be ever so troublesome ; and says, " whatever sophistry we may employ to excuse our proceedings, certain it is that the servant understands the lesson we teach him to be a lie. It is accompanied with all the retinue of falsehood, and before it can be skilfully practised, he must be no mean proficient in hypocrisy.

“ When he has learned this degenerate lesson in one instance, who will undertake that it shall produce no unfavourable effects upon his general conduct ?”

I wish, from my soul, that great men, in public employments of the state, would attend to this philosopher's precepts, and take a leaf out of his book. They never are at home, and must be the most idle and indolent of the human race ; being ever abroad, attending to their own private amusement, and not to the affairs of state ; or their servants are, all of them, most abominable and wicked liars.

You, ye lovely Cyprians, widely differ in sincerity from all great men, and attend most diligently to *your* business ; for, when at home, you never are denied to a visitor. Great praise is due to this

philosopher, for having in one instance improved you in morality and virtue, and for having preserved the character of your confidential Abigail from being *contaminated with a Plebeian lie* *.

For Molly, kind and sympathising, never denies her mistress, though at that moment it is not convenient for her to be seen ; but, like a virtuous and sincere Godwinnite, tells you, “ My mistress is at present engaged, Sir ; but if you will be so good as to call again in an hour’s time, I have no doubt but she will be visible.”

“ You think, then, by that time, Molly, that she will be at leisure ? ” “ Oh, yes, Sir, for certain : be so kind as to call again, Sir ; pray do.” I must confess, I have been much gratified in contemplating the native purity, simplicity, and un-

* Vide Godwin’s own words, vol. i. page 360.

polluted truth of such a petticoated Godwinnite; and at the same time have been struck with a remorse of conscience, on being so great a hypocrite myself, and making my servants such infamous liars: for they often have orders to deny me, when I am really engaged on business, to every soul living, except to a bailiff; and those gentlemen I order positively, at all times, if ever so unseasonable, to be admitted: it is by far more politic to see them, as you may perhaps prevail on them to call again at a more convenient time, or send for some friend to bail you. If you deny yourself, he is certain to wait in the street for you, and catch you up when engaged with people of fashion; and many gentlemen would feel a considerable degree of mortification, from being the cause of introducing such a character into such com-

pany. As for myself, I confess I have not for some years been troubled by this ridiculous *mauvaise honte*. Such an unwelcome visitor may considerably derange the nervous system of some young men who are not on such familiar footing with them. But practice makes perfect.

*The History of the Lovely Ægyptia
of Norwood:—a true and affecting
Love-tale.*

THAT the Gipsies are a very wise and learned race, you, ye lovely Cyprians, I trust, as well as myself, will acknowledge. My regard for you would not be sufficiently manifested, were I not, as far

as lay in my power, to attend to your health and constitutions, as well as to your worldly interest and mental improvements. As some of you, more kind and liberal in the distribution of favours than your sex in general, have generously let me partake and share your sufferings and miseries, as well as your pleasures and happiness, I should be truly ungrateful if I did not impart to you a most valuable secret, by which those maladies, that often bid defiance to all Æsculapian powers, are cured by a single touch. This invaluable charm I was taught by one of the Ægyptian tribe, from whom I formerly acquired much knowledge and science; through my attachment and regard for a beautiful young female wanderer, who made so liberal a return for my affections, as not only to permit me to possess her confidence and choicest secrets,

but to obtain for me the respect of her whole tribe.

Before I disclose this valuable secret to you, I must relate the miseries I suffered from my attachment to this charming vagrant, from her cruel infidelity. If the heart of this beautiful angel had been as fair as her countenance, we should have continued till this day, I make no doubt, mutually enjoying the delights of love. She had an enchanting voice, a pretty taste for music, and played charmingly on the dulcimer. By the light of the moon how have her strains enchanted me!—strictly in time, and never out of tune. Amongst various other songs, she often used to sing, with a considerable degree of sentiment and expression, the following beautiful elegy on the accomplishments and trade of a tinker :

Tom Tinker's my true love,
 And I am his dear ;
 And all the world over
 His budget I'll bear.

I cannot recollect the rest. I used to listen with raptures to the melody of her voice whilst singing this charming air, and was far too infatuated to suspect her cruel deceit ; - for I thought her the Pamela of Norwood, the paragon of her race, the Hester of the eighteenth century, until, on my return, after a short absence, to the rural abode of her tender and affectionate parents, they informed me that she was gone off with a travelling tinker of a neighbouring tribe, who wandered about the country mending pots and kettles. Sighing my sorrows to the woods and fields, how did I curse the falsehood of the sex ! for what happiness or constancy could I expect from the higher

orders, perfected by education, when a nymph, a stranger both to courts and cities—born in the lap of earth—educated and bred up in rural retirement as a child of nature, could thus forsake and abandon to misery such an affectionate lover and husband? The generous parents, feeling for my distress, endeavoured, to the utmost of their power, to alleviate my sorrows for the inconstancy of their child, my wife; the charming Ægyptia having been betrothed to me: for these wise and enlightened wanderers have no marriage rites performed by a priest, any more than our forefathers of old, who thought it sufficient to obey the command of God—Increase and multiply. I had both her consent, and that of her parents: I took her, and led her to my tent rejoicing. For early in life did I learn, both from Scripture and the

learned Madan, to follow the will of the Creator, in preference to the arrogated and unsanctioned ceremonies of priests. They endeavoured to atone to me for the inconstancy of their child, by instructing me in all the arts and mysteries for which their nation is so celebrated.

The father was a perfect magician; so wonderfully skilful as to possess a power of transforming sheep and calves into wearing apparel and linen; pigs and chickens into shoes and stockings; cocks and hens into breeches and petticoats; and all sorts of game and venison into rum, gin, brandy, and beer. So perfect a master was he also of the science of mechanism, and of their powers, that bolts, bars, locks, and doors, fled open at his touch. In fine, all art and nature bent to his magic powers. The mother,

in her knowledge of the stars and heavenly bodies, nearly rivalled the great Sir Isaac Newton; and her *principia* were as renowned amongst the tribes of gipsies as his amongst the philosophers.

She could tell and foretell all events; and see the coming of a comet or an earthquake in a coffee or tea-cup: she was the female *Æsculapius* of her nation; no noxious drugs, by force of fire and chemic art prepared, did she administer: but nature's choicest herbs, culled from earth's fragrant, flowery bosom, by her all-skilful hand, gave to the wearied drooping patient new life and spirits, and made him rise and hail the morn, grateful for new-born health and vigour.

The whole family was distinguished, respected, and admired: the father and

mother for their mental and moral endowments, and my charming Ægyptia for her beauty and personal accomplishments; for that was the name of the enchanting inconstant, though I familiarly used to call her *Gipp*, to which name she ever very condescendingly answered. She was the only child of enlightened and enraptured parents, who had studied, with unwearied care, from the cradle to the day she was betrothed to me, as my wife, to breed her up in the paths of virtue and honesty. But depraved nature, in humble cots, as well as in courts and cities, will too often set all human precept, however pure and perfect, at defiance; and launch the frail frame, with unbridled passion, into a sea of desperation. To those unhallowed paths did the cruel destinies force my lovely Ægyptia.

How different was the conduct of her parents, to that of the generality of those in the first circles in life ! They used no threats or parental influence over their child, to compel her to be my wife, on account of my fortune ; far from it : I had the lovely, fair *Ægyptia's* consent, before her parents ever knew my desires : we then solicited their's ; they assented, and with their blessing ratified the nuptial rites : nor did they, for one false step, desert and abandon their child, or suffer her, as many in high life have done, to plunge into a sea of troubles and guilt, without a kind parental admonition ; calling the wanderer back with the soothing and consolatory promises of forgiveness and forgetfulness of errors. They, on the contrary, sought her, and, with the most persuasive kindness, entreated her to return home, and, with the fullest assurance of their pro-

tection, pardon, and oblivion, to bury all past indiscretion in their hospitable but homely dwelling, and look to better deeds and days. But no parental tears or supplication could prevail on her to quit the seducing tinker; for such magic powers did he possess, and he had so entranced her soul and fixed such a spell upon her actions, that she would listen to no persuasions, and irrevocably resolved to share Tom Tinker's fate.

What will a generous and compassionate mind (when it reflects on the conduct of these unenlightened wanderers to their child) think of those parents, in the most enlightened and distinguished ranks, who, heathen-like, though professing themselves Christians, forget our Saviour's holy, humane example; who told the woman caught in adultery, to go and sin

no more ; though they themselves are the too frequent cause of their daughter's guilt? for how often do we see a brutal tyranny exercised towards them, which makes them view the home that ought to be their greatest happiness and comfort, with horror and disgust. Alas! how many are there, who, (to their eternal infamy be it said!) for the sake of sordid wealth, or gaudy, tinsel titles, have absolutely compelled their daughters, by threats most infamous and unhallowed, to wed the man they hate. The unjust and oppressive influence, too often used by parents and guardians, over children and wards, is emphatically described by the Marquis of Beccaria, in his *Essays on Crimes and Punishments*: "*Conjugal fidelity*," says he, "is always greater in proportion as marriages are more numerous and *less difficult*. But when the interest

or pride of families, or paternal authority, not the *inclination* of the parties unite the sexes, *gallantry* soon breaks the slender ties, in spite of common *moralists*, who exclaim against the effect while they pardon the cause."

What must any man of reflection think of such a parent, who leads his own child to the altar, and in that sacred place, and under the awful sanctions that accompany it, is the compulsive cause of her prostitution?—for it is allowed by all sentimental philosophers, that the woman who marries without a proper friendship and affection for the man whom she weds, is but a prostitute licensed by the church. What must be his feelings, on the reflection of such an heinous transaction?—And what can the lustful ravisher expect,

but, brute as he is, to be perfected, by being made a beast.

View the fair wretched victim on the bridal, wedding-day ; mournful she sighs away the live-long hours : her bosom pants not for the auspicious moment, when two hearts, united by the silken bands of love, retire to rest. With downcast looks, slow steps, and trembling limbs, she draws near the prostituted Hymeneal altar, sacred to love alone, there to surrender to a man she hates, her virgin sacrifice :—Foul befall the wretch who dares to perpetrate the unhallowed crime ! at which nature itself revolts.

I will suppose, by way of example, that my sex is changed, and that I am

the victim which I have described, whom my parents have compelled to the altar, by threats of disinheritance; and expulsion from their doors;—I feel there is a God above, whose laws I reverence and adore, and no priestly power, sanctioned by custom, human, not divine, will I obey. I will resist the ravisher of my person; and if he attempt by force to perpetrate the deed, and rob the man I love of that dear virgin pledge, which so justly is his due, and which I will surrender to none but him, ere thus submit to his abhorred embrace, I'll stab him to the heart. Fly, wretched virgin, ere thou art polluted by this monster's touch!—This arm and sword shall protect thee until I deliver thy unspotted charms into the arms of thy grateful and distracted lover. It cannot be adultery that I tempt thee to commit:—no; it is holy matri-

mony ; for mutual consent and consummation are the only ties * which God commands. A priest may arrogate to himself that power ; but the God above, with thy consent, and with thy husband's sacred pledges never to put thee from him, will sanction thy wedding-day. Again, I repeat, oh never surrender thy charms to the man thou cannot abide, who woos thee only with his wealth ! It is base, it is vile in the extreme ; it is worse than whoredom ; for art thou not purchased at a greater price.

These learned wanderers, like the ancients, are extremely skilful in examining the entrails of beasts, and viewing the flight of birds ; by both, they judge of,

* Vide the chapter on Polygamy, Matrimony, and Monogamy.

and often foretell, future events. I confess, to my sorrow, I have had woful experience of their knowledge in two or three instances, which I shall relate.

In the evening of our nuptial day, when Phœbus, wearied with his golden race, turned his fiery-footed coursers to the west, and sought his watery couch, as I sat chiding the night's delay, in amorous dalliance with the lovely fair one, and conversation chaste, affectionate and instructive, with her enlightened and aged parents, an *horned owl*, of an enormous size, lighted on the tree which shaded our bower, and hooted loudly. The father, addressing himself to me, said, Son, (for so the tender parent ever called me,) behold, the bird of wisdom greets you, and hails your nuptial day!—Poh, said the old woman, (putting her two forefingers up to her

forehead, and pointing them towards her husband,) my dear, it is no such thing: you ought to know better. At that very time I never heeded the old woman's sagacious foresight, though often since the remembrance of it has caused my heart to ache; and, at this day, whenever I see an horned owl, or any owl, it brings to my mind my former misery and disgrace. Hence do I hate an owl, whether I view him in the field, in the church, or in the state.

So blindly lost in love was I, I never could harbour the slightest suspicion of my lovely bride, who, to my doating and deluded mind, was all innocence, all beauty, all perfection. My soul was wrapped in delight and extacy; for consent and consummation constituted our nuptials.

Another omen, in the morn, equally unknown and unsuspected then by me, assailed my ears. I was alarmed by the report of a gun. Rising from the bed, where many hours, unnumbered in Love's kalendar, passed but as moments, I opened the door of my rural abode, and asked who had been shooting in our peaceful habitations? The old man replied, It was me: I shot a cuckoo perched on the tree which shades your nuptial couch, a bird whose notes I hate—

“ O bird of woe,
“ So fatal to the wedded state !”

At that time I gave ear to none of these omens; but, to my sorrow, they were all shortly verified.

These learned wanderers possess a singular faith; they believe not only in the

Pythagorean metempsychosis, that the human soul after death passes into the brute creation, but that the souls of birds, beasts, and fishes also pass into human bodies. Many instances the old woman pointed out to me, and endeavoured to make me believe ; in some of which, it must be allowed, strong parodies are to be drawn. Amongst many others, I recollect only the following transformations, and give them with her remarks.

Jays, said she, are turned into beaux, whose only beauty consists in their plumage ; wagtails into gay women : I thought this a very ludicrous idea, to my mind it was totally incomprehensible : wolves into lawyers, from their propensity to devour the human race ; carrion-crows into parish-priests, from their tything poultry ; hawks into gamblers,

from their pouncing on pigeons and doves; swans into sharpers; from their having black legs *; elephants into judges, from their known sagacity; hungry dogs into ministers and ex-ministers, quarrelling for and defending bones, the discontented all snarling at those happy dogs who have run away with and hold fast the prey †;

* It certainly is very singular, but true it is, that, meet Newmarket *bettors* at any time of the year, and any where, you never see them without boots, which certainly must be to prevent our seeing the colour of their legs through their stockings.

† Here I remember I stopped the old woman, or I dare swear she would have abused both parties like pickpockets. “Mother,” said I, “stop; no politics, let me entreat of you: besides, if thou indulgest thyself in improper freedom of speech in my presence, thou mayest do so elsewhere, when the beadle will be ordered to flog thee through the next town, on a full market-day: be cautious; for, besides the grief I

horned cattle into aldermen and common-council-men ; cuckoos into cuckold-makers, from their laying their eggs in other birds' nests ; parrots into gossips and idle prattling fellows ; and owls into a species of men who pass for men of abilities, because they put on a formal wise look, and speak little ; bees into beautiful women, from their stings and their honey ; wasps into old maids ; drones into bishops ; locusts into placemen and pensioners.

The old woman, breaking off from her Pythagorean dissertation, said to me, I dare say you have seen, in various parts

should feel for the pain thou wouldst suffer, my pride would suffer a mortal wound to see the parent of my lovely Ægyptia shamefully disgraced and tied to the tail of a cart."

of London, six or seven young girls, from fifteen to twenty, in one house, under the care of an elderly lady: they formerly were all young pullets; ruffs, and rees, and ottelans; and are as greedily sought after by people of a certain appetite as the birds are by epicures, and bear as high a price at their first appearance, when young, plump, and tender. There are also women, says she, (like birds of passage,) of a migratory nature, who remove, after a certain time, from St. James's and Mary-le-bone end of the town, to Covent-garden, then to the Strand, and from thence to St. Giles's and Wapping; from which latter places they frequently migrate much further, even to New Wales. I asked her, if they, like some birds, come back at certain seasons? She answered, Some few in

seven years, some in fourteen, and some not at all.

She also informed me, with her usual gravity, that, during their stay here, like birds, they made their nests upon feathers, some higher and some lower than others : at first they generally built them on the first floor, afterwards on the second, and then up in the cock-loft and garrets ; from whence they generally took to the open air, and became ambulatory and noctivagous ; and as their price grows less, their wandering increases, when many perish from the inclemency of the weather, and others take their flight abroad.

“ Mother,” said I, “ with sorrow have I viewed many of these unfortunate wo-

men, but never knew before that they had formerly been of the feathered race."

" 'They have, my son, and gay and gawdy in their plumage, hopping from twig to twig; enjoying the present moment of pleasure, and never looking to the following day.' Continuing her instructive discourse; says she, " My son, let us walk to the neighbouring village, and, at the first butcher's shop, I will shew thee my powers and knowledge of future events by inspecting the entrails of beasts."

" Mother, I doubt not the powers of thy wondrous art: and, oh kind parent, I pray thee, instruct me in them!" To which she affectionately replied—" I will, my son:" so coming to the first slaughter-house, where an ox was newly dissected, she began to examine the entrails: fixing her eye directly on the liver of the animal, she thus unfolded her predictions:—" Son, by the entrails of this animal I plainly

see that the next Lord Mayor for the city of London will be chosen from the fishmongers' company." Turning up the hyde of the ox, I found the animal had no horns, for it was a poled bullock. "Mother," said I, "the animal has no horns; and can this have any reference to the Lord Mayor?" She replied, "Undoubtedly, my son; though I must acknowledge it is a very uncommon case." This event happened very early in October, before any common-hall had been called; and some time afterwards, on inquiry, I found that the Lord Mayor for that ensuing year had been elected from the fishmongers' company, and that he never had been married; which made it the more singular, and verified my mother's skill in omens.

I must here relate to you another wonderful proof of the knowledge and fore-

sight of my mother's black cat. A few days after my marriage, returning home, I found Tom Tinker with my wife. I, an innocent youth, and unversed in worldly deceit and intrigue, suspected not his base designs; my dear lovely Ægyptia telling me that he came only to stop an hole in the kettle. The sagacious Felis, who was extremely fond of me, followed me into our rural abode, and jumped on the table where the tinker was at work; and the moment this insidious disturber of my happiness touched the cat, the sagacious, friendly animal, seized his hand, and tore it grievously with his talons; being impelled by the consciousness that the tinker came there on no good design. "Would I had been endowed with the foresight of my purring friend, I might perhaps have prevented the future misery and disgrace which awaited me, and

have lived in happiness, even to these days, with the beautiful Ægyptia; but the cruel Destinies decreed it otherwise, and doomed me to misery, and the pangs of deserted love.

One day as I sat me down on the banks of a murmuring stream, shaded by an aged patriarch of the woods, venerable and revered as the holy Fanes of Nature, under whose spreading roofs our forefathers of old worshipped and sacrificed to their divinities, ere priests had wealthy benefices, or temples were built by human hands, the aged mother of my fair inconstant approached, and thus addressed me :

“Son, listen to the voice of age mature, versed in all deeds past, present, and to come. To thee, in early youth, will I impart secrets which shall guide thee in

time to come, and teach thee how to baffle
 fickle fortune, to banter poverty, and as-
 suage the heart's distress. Place not too
 firm a faith on woman's constancy: be
 kind, be generous, good-tempered, and
 affectionate to the fair; but if they thy
 kindness wrongfully requite, and should
 fickle and inconstant prove, console thy-
 self with another, and another too, and
 on many multiply thy kind, scattering
 thy maker's image o'er the land. One
 woful truth hast thou experienced of wo-
 man's infidelity; and many more await
 not thee alone, but all mankind. Thou
 wert betrothed; thou led'st her to the
 nuptial tent. Thou thinkest, perhaps,
 that hadst thou been married by a priest,
 the ceremony might have fixed her wan-
 dering passions *. How little dost thou

* At the moment the old woman's words made a
 great impression on my mind, and I am inclined to be-

know ! Wilt thou believe that a ring put on a woman's finger, accompanied by a form of words, can bind a woman's affection, who, from nature and constitution, may be frail and fickle ? Thy passion for Ægyptia was sudden, violent, and without reflection : beautifully formed, and cast in nature's choicest mould, you viewed her nimble as the deer bounding o'er the plain ; first in the dance, and foremost in our sports : blindly in love, and captivated with her outward form, nought could relieve thy passion but possession : thou hast had it, and thou hast suffered ; and thus will each and every man be deceived, who, blindly amorous, looks to nought but amorous indulgence. It is mutual friendship and sympathy, with an anxious desire for

lieve have been the chief cause of my never having been married.

each other's welfare, which alone can bind two souls in unison and concord: and rest assured, though thou mayest rival even bulls and goats in love, thou wilt never ensure woman's fidelity or affections: the insensible ligaments of the soul can alone secure true happiness. Then quit, my son, the town, the court, the tented field, and live with us in wandering happiness: wives thou shalt have as many as thou canst maintain; and thy mind shall ne'er again be bound to one capricious and faithless fair one."—"But," said I, "is it not sinful, mother, to have more wives than one?"—"My son, the wisest and the best of men, Solomon, had wives and concubines in abundance; and, in the Jewish history, we read it may be so, without offence to Heaven: nay, by Judaic law, it is permitted; and that law, you know, is still a sacred ca-

non. - A priest may tell thee it is just to tythe and take large benefices for holy deeds, and fees for various ritēs performed, which they themselves have framed.”

“Mother, I did not think to hear the priests condemned by thee for acts which well thou knowest your wandering tribes commit.”—“They also *tythe*, ’tis true, my son ; but then they take but from the *rich* : the priest makes no distinction.”

Led away, as I have been, in describing the miseries and disappointments I suffered from the cruel infidelity of my lovely Egyptia, I had nearly forgotten to relate a very curious ceremony, peculiar to these learned and enlightened wanderers, which took place at my nuptials. When the father and mother betrothed her to me, there was no body present but us four, and the black tom-cat, whose

sagacity I have already mentioned. The old woman took the sagacious *felis*, and placed him on a table; the old man, holding the black Tom by the body, commanded me to take the cat's left forepaw into my right hand, at the same time directing Egyptia to take the cat's tail in her left hand, as we stood on opposite sides of the table, which was placed directly east and west. But whether Egyptia pressed the cat's tail too hard, so as to produce any comical sensation in the animal, I cannot determine; but the animal, whilst the old man was repeating a few sentences in the Egyptian language, which I judged to be a parental blessing, the cat began to swear and spit, and shewed such discontent, either at his position on the table, or at the nuptial ceremony, that it was with the utmost difficulty we could keep him on the table till the old man had finished his benedic-

tion. My mother (for so I always called her) shook her head, and said to her husband, this forebodes no good. I valued not at the time what my mother said; but from fatal experience I was taught to revere both her knowledge, in foreseeing by omens future events, and the intuitive wisdom of the black cat. I have no doubt but the animal at that moment knew that the cruel destinies had decreed my misery, by Egyptia's future infidelity with the travelling tinker.

Ye lovely Cyprians, I have for a considerable time delayed discovering to you that invaluable secret, how to cure all critical tumours by a touch, which is of infinite consequence to you, and by which you and many others may receive very great and essential advantages, spiritual and temporal.

You will not suppose that I am much

troubled with superstition. My habits of life, and the way I have taken in the world, do not seem to encourage those dispositions of the mind which are called superstitious. But if you imagine that the gay, the thoughtless, and the dissipated, whatever evils or irregularities they may acquire, are cured of that, you are very much mistaken.

A being composed, as man is, of hope and fear, will be naturally led, under the immoderate impulses of those predominating springs of human action, to attach importance to circumstances and events which they do not naturally possess; and those situations, in which the due equilibrium is lost, are proportionably subject to superstitious affections.

No men are more liable to be affected

by ominous circumstances than gamesters : and I once heard a gentleman, very long and very well known on the turf, solemnly declare, that in his journies from one race to another, if he happened to hear a magpie chatter from a tree by the road-side, he always made it a rule to bet against his own horses, which were never known to win after such an unfavourable omen.

Nor are you, ye Cyprians, less subject to these propensities than others ; for, whose life is more continually agitated by hopes and fears than your own ? I will leave the bottom of tea-cups, the burning of candles, and the varieties of a coal-fire, to washerwomen : but how much of your time do you pass under the apprehension of evil, or the expectation of good, in consulting those magical tablets which

compose a pack of cards, and which you apply to as containing the secrets of your future destiny?

I therefore do not apologize for informing you of a long-tried, and, as I suppose, effectual remedy; otherwise it would not have been continued to the present enlightened moment, in most parts of England; nay, it was even practised in London, till Tyburn was succeeded as a place of execution by the New Drop opposite Newgate. I allude to the practice of applying the hands and feet of persons in the act of being hanged, to wens and other tumours, as well as parts afflicted with the scrophula and other inveterate humours. I do not pretend to know in what the virtue of this application consists, nor how long it will remain; though I well remember being

shewn the desiccated hand of a person who had closed his life on a gallows, and was actually present when a poor man afflicted with a wen applied to be rubbed with it. It was in the possession of a Roman Catholic priest, in a distant part of England.

When, therefore, you are afflicted with wens or other troublesome tumours, you know your remedy. Do not be afraid, I beg of you, to look the gallows in the face ; it is, I must confess, an alarming object, but it has a powerful tendency to check untoward propensities. At all events, you will derive some good from such a visit : it may be of service to you in more ways than one ; and if I should prove serviceable to you in any way, the benevolent design of these pages will be amply fulfilled.

CHAPTER III.

On Matrimony and Polygamy.

THAT a man should be confined to one woman for ever, is not only contrary to human nature and common sense, but also the most unjust institution ever invented and imposed on the too credulous world by man, and sanctified by priestcraft: and I assert, fearless of contradiction, that it finds no authority whatever in Scripture.

Marriage, by means of a priest, was first instituted by Pope Innocent the Third, in order to add one fine more to increase the benefices of the clergy, and

to enrich the see of Rome, glutted already by pious donations, religious extortions, impositions and frauds. Thus religion was made a stalking horse, to satisfy and indulge the pride, pomp, and ambition of churchmen.

In pious times, e'er priestcraft did begin,
 Before polygamy was made a sin,
 When man on many multiplied his kind,
 E'er one to one was cursedly confin'd—

The first command given to man was, Increase and multiply, which we not only think the least of, but endeavour, by various laws, which are the sole invention of man, to prevent its effects. For certainly, many of our laws are unfavourable to the population of the land. That an opinion may be formed on this subject, from persons of a far sounder judgement, and more to be respected than my-

self, I shall refer the reader to two celebrated and distinguished characters, both of them eminently respected in their different callings. The first is a divine of great piety, learning and eloquence, I mean Mr. Madan, the well known author of *Thelephora*; a work expressly written to support the scriptural doctrine of a plurality of wives. The other, a distinguished soldier, and one of the most renowned captains of any period, Marshal Saxe. *Vide* his *Reveries and Reflections on the Misery of the Marriage State, and on the Decrease of Population, from that destructive law, by which a man is confined for life to one woman.*

Before I proceed to sanction my opinion by adducing various quotations from the learned divine's works, I shall mention a report which the clergy in gene-

ral propagated, and wished the world to believe of him, when he published his *Thelephora*, to shew mankind the insolence of priestcraft, and to open the eyes of the deluded world.

Matrimony by a priest was not commanded by the law of God, but instituted by the artifice of the church of Rome, to add one link more to the chain of submissive bigotry with which they held mankind in bondage and subjugation; and also to add another tax on the human race, to enrich their coffers, indulge their pride, and increase their power, by not even permitting man to increase and multiply without their permission, and paying tribute to them. Not satisfied with levying a baptismal tax on the human species, on its first entrance into the world, as well as a funeral imposition at its final exit;

and by receiving the tenth part of the product of a considerable portion of the earth,—the church of Rome has made matrimony a sort of philosopher's stone, by banns, dispensations, licenses, and fees*. Therefore the priests, as I have already observed, fearful that Mr. Madan's Thelephthora might open the eyes of mankind, and expose such pious frauds; and not being able to confute his writings, because they could not confute the laws of God, as delivered in the Scriptures; they endeavoured to throw a stigma on the work, and to invalidate it, if possible, in the public opinion, by scandalously circulating a report, that the learned

* Formerly the priests had such power, that a new-married couple were not permitted to cohabit for a certain time, without paying the church for a dispensation: and a man was not allowed *Christian* burial, unless he bequeathed something to the church.

and truly pious Madan was not in his right senses when he wrote his book. I will leave those to judge who have read his book, if it be the work of a madman; and shall content myself with observing, that, if he was mad, he was mad with religious good sense and understanding. Such traducers of true piety and virtue I will boldly brand with blasphemy; for, by accusing Madan of being mad, they accuse the Scriptures of insanity. For, in no one instance does Mr. Madan, throughout his whole work, give any opinion, or assert any one point whatever, without the sanction and authority of Scripture, which he quotes to the reader *chapter* and *verse*.

Before I proceed to give you quotations from Madan's book, and from the Scriptures, I will give extracts from the law

books of our country. *Jacob's Law Dictionary*, title *Marriage* : "Before the time of Pope Innocent III. there was no solemnization of marriage in the church; but the man came to the house where the woman inhabited, and led her home to his own house, which was all the ceremony then used." Again; *Judge Blackstone's Commentary*, vol. i. p. 439, quarto edit. "It is held to be essential to a marriage, that it be performed by a person in orders, though the intervention of a priest to solemnize the contract is merely *juris positivi*, and not *juris naturalis aut divini*; it being said that Pope Innocent III. was the first who ordained the celebration of *marriage in the church*, before which it was totally a *civil contract*." Thus much for law, to prove that priests had originally nothing to do with

matrimony, or matrimony with priestcraft.

We shall now proceed to the superior authority of Scripture, which proves that polygamy was sanctioned by the Levitical law. Abraham, who took unto him even a handmaid, is not recorded as less pure than Isaac, who appears to have had but one wife. Nor is Isaac said to be more pure than his son Jacob, who had four: we read of them all as in an equal state of glory in the kingdom of heaven; Matth. viii. 11. but of no sorrow or repentance on their part, on account of their different situations while on earth. "Isaac took Rebekah and brought her into his mother's tent, and she became his wife." (Gen. xxiv. 67.) "And Laban took Leah, his daughter, and brought her

to Jacob, and he went in unto her : and Laban gave him Rachel, his daughter, to wife, and he went in also unto Rachel."

The above quotation I have given to prove that marriage under the Jewish law, which bears the character of inspiration, was sanctioned by the man taking unto him the woman, and cohabiting with her, without any canonical ritual. The consent of the parties was sufficient : but then the man was forbidden to put his wife away all the days of his life—"Because he had humbled her," Deut. xxii. 29. I shall now further prove, from Scripture, that God not only sanctioned polygamy, but blessed the offspring of the second wife during the life of a former one. David, when he had a child by Bathsheba during her husband Uriah's life, was severely reprimanded, and that child

struck to death by the immediate power of divine justice, 2 Sam. xi. 15. But Solomon, begotten by David, and born of the same woman, after Uriah's death, and in a state of polygamy, was called Zedediah, or "beloved of the Lord," and acknowledged by divine approbation as David's lawful issue, 1 Kings v. 5. and as such succeeded to his throne. For this and further particulars I must refer to Mr. Madan's works, who says, "All this shews that polygamy is not, nor ever was an object of the *seventh* commandment. To assert that it is, is not only without evidence, but against all the evidence which the sacred writings afford us on the subject." I well know, priests pretend that the Gospel prohibits polygamy; but I cannot find such a prohibition in the evangelical writings: and, in my opinion, to say that our Saviour came

to alter the law of God, is irreligious in the highest sense, as it is positively declared by himself that he came to fulfil it : “ I came not to destroy the law, but to fulfil it ; and not one jot or tittle shall pass from the law.” Let me ask, therefore, how any thing can be sinful that has received the sanction of such supreme and sacred authority ?

In addition to the various opinions and quotations from Mr. Madan, I shall give one very strong and convincing proof that polygamy was sanctioned by the divine law, which I do not recollect that the learned divine, whom I have so often quoted, has mentioned in any part of his works. It is expressly said by St. Paul, 1 Corinthians, vi. 9. “ Fornicators shall not inherit the kingdom of God.” Now, if it had not been permitted a man to

take unto him more than one wife at a time, most of our Hebrew forefathers must have lived in a state of fornication, and consequent disobedience to the divine law.

I could adduce many instances to serve my purpose, and strengthen my argument, if one were not sufficient. Solomon, whose pre-eminent wisdom was the gift of heaven, would, in such case, have been begotten in fornication, and accursed by the Lord, instead of blessed ; for he was born of a subsequent wife of David, during the life of various previous wives. Is not this another proof, in addition to Mr. Madan's assertions, that polygamy has received a celestial sanction, and that marriage by means of a priest did not then exist : for I read of no priest performing any ceremony when

David took unto him the wife of Uriah, after his death.

To prove to you in what direct opposition the law of man, in this particular, is to the divine law, I shall now suppose a case :

A gentleman of considerable fortune and estate, not entailed, is enamoured of a young lady of fashion, and she of him. He tells her he wishes to make her his wife, but that he is adverse to the present forms of matrimony, as solemnized by a priest : he requests her to read the Scriptures, and weigh well the subject in her own mind ; and leaves her to determine whether she can consent to the primitive law of the Old Testament, which does not require the intervention of a priest, or any ceremony of ecclesiastical inven-

tion. She accordingly reads, reflects, and consents. To make the case still stronger : Before he *takes her unto him never to put her away all the days of his life*, he settles a dower on her of one thousand *per annum*, and binds himself by legal obligations to provide for the children he may have by her. Nay more, he leads her into the church ; but does not permit a priest to attend ; no, nor even the clerk of the parish ; but, in presence of friends to both parties, he lays his hand on the altar, and, before God, declares, that he takes that woman to be his wife, and never to put her away all the days of his life. This ceremony being passed, he leads her to his dwelling, they make merry with their friends, and she becomes his wife.

In a few days this affair reaches the

ears of the lady's brother, who is an officer, fond of gallantry, and disposed to draw his sword whenever he is offended, unless disarmed by the humble submission of the offender. We may therefore very naturally suppose the following conference to ensue between the officer and the husband.

“ Sir, you have dishonoured me and my whole family; you have debauched my sister; and, if you will not marry her, and *make her* an honest woman, you must and shall fight me.”

“ Sir, I have not debauched your sister; she is my true and lawful wife; and, as well as myself, is convinced that we are as much husband and wife as if a thousand priests had united us; and I will never submit to any law or cere-

mony performed by priests, which is not ordained by God. I have married your sister according to that law as it is delivered in the Scriptures, and never will submit to any other ceremonial." In short, the brother obliges the husband to fight him, so tender is he both of his family's honour and that of his own, though perhaps at that moment he is living in adultery with some honest man's wife, and has adorned the brows of half-a-dozen better men than himself: nay, he may have seduced many apprentice-girls and servant-maids, who at that very time are obliged to prostitute themselves to obtain the common necessities of life. To strengthen my case, I will suppose this gentleman to be no polygamist, but that he has taken the woman to him as his lawful wife, and to have no other during her life.

At length they fight ; and we will suppose that the brother kills the husband, and, according to the laws of our country, is brought to trial. A judge might say to the jury, in summing up the charge, after expatiating on the crime of duelling, “ It is my duty, in justice to the prisoner, to request you to pay proper attention to the crime of the deceased, who has debauched his sister, and rendered unhappy and disgraced a worthy and honest family.” I think in such a case the prisoner would be found guilty only of manslaughter. But I solemnly declare, that were I on such a jury I would give my vote to hang him, and I trust I should find others of my opinion, for having *murdered* his sister’s *husband* ; yes, I say husband, for so he was in the eye of Heaven. We will, however, to give the subject every possible

illustration, suppose that the husband kills the brother. A judge might say to the jury, in summing up the evidence, "The prisoner before you has first debauched a young lady, dishonoured, disgraced, and rendered miserable a worthy and reputable family, and has killed the brother for standing forth to vindicate the honour both of his sister and his own, and endeavouring to compel the prisoner to marry his sister." Were I on the jury, I should take the liberty of speaking to the judge in a manner which it may not be necessary for me to mention.

I am of opinion, if the brother was to kill the husband he would be acquitted, and if the husband killed the brother I am doubtful whether he would not suffer; but I do most solemnly avow, that were I on the juries I would give my

voice that the brother who had killed the husband should suffer death for having murdered his sister's real husband, by compelling him to fight a duel: *vice versa*, if the husband had killed the brother, I would vote for his acquittal, having been compelled to fight, and therefore guilty of no offence but what the laws determine to be manslaughter. I solemnly declare before my God, that had I a daughter who was an only child, and, as I trust she would be, most dear to me, I would give my consent to her marrying a man according to the laws of our forefathers, in preference to the present forms of our established Church. Priests may be of this or that opinion, but mankind are now arrived at that enlightened period to have an opinion of their own, and no longer to be affrighted at the fulminating anathemas of the Church, or

the dread of excommunication. Priests are very necessary, and very good members of society, when *they pray for us*, and *pray with us* ; when they explain and enforce the Scripture precepts to their parishioners, perform many holy duties, (amongst which, by the by, I shall not include matrimony,) and do not prostitute the pulpit to politics and temporal affairs. *There is no possibility of keeping society together without religion, but it may be done without priestcraft.*

It may be said by some of my numerous readers, What view can the author have in asserting that the divine law sanctioned polygamy in former times, and therefore cannot be reasonably considered as an offence in our own? I will answer briefly—The only motive which induces me, is the tender regard I have

for lovely woman, who (*lamentabile dictu!*) is too frequently seduced and abandoned to misery by base unfeeling man, without the least infidelity on their part.

I do not mean that man should take unto him a second or third wife merely from caprice or fancy ; but only in case of some mental or corporeal defect, which renders his cohabiting with his former wife impossible. In the present state of matrimonial law, if a woman is declared an incurable lunatic, or to have some other irradicable disease, which may occasion her to bring forth a race of unfortunate and diseased children, or may even endanger the life of her husband, he cannot, in either case, take unto him another wife. If, therefore, he has not

the power totally to stifle his natural passions, he is tempted to commit adultery, or fornication, or whoredom, or all of them, from not being permitted to take another wife by the law of the land.

Now I will come to the point, whercin my enlightened readers will, I doubt not, agree with me, that in certain cases polygamy should be allowed; and that man who had *humbled a virgin* shall not be permitted to *put her away all the days of his life, because he had humbled her*, which is an express law, as we find it recorded in the Bible. There can surely be no solid reason alleged why that law should be abrogated, and why a custom, hallowed in the days of Moses, should not be permitted in our own. In this case, we should not see a fiftieth part of

the prostitutes walking the streets, whom we now daily behold dying with hunger and perishing with disease.

For a moment I will lay all religion aside, and ask any man a simple, moral question. Do you not think a virgin, on whom you have prevailed, by promises of protection and the most tender regard, to quit her parents and sacrifice her charms to your wishes, is not as much entitled to your protection, as long as she is true to your bed, as if one or twenty priests had read a ceremony prior to the consummation? A man cannot turn his wife out of doors without a suitable provision, unless she is an adultress; yet a man may debauch a virgin, live with her for years, until the bloom of youth deserts the cheek, and then abandon her, and not give her one farthing's maintenance, al-

though her conduct towards him has displayed one successive scene of fidelity and affection. I tell you this woman is as much his wife, according to the decrees of Holy Writ, by which it is commanded, as I have already quoted, and cannot too often repeat, that he shall *not put her* away all the days of his life, because he has humbled her, as if the archbishop of Canterbury had performed the marriage ceremony.

I shall proceed no further on this subject in this part of my Work, as I have expatiated most fully on the crime in my Chapter on the Lamentable Miseries of Female Prostitution.

If any should suspect that I wish, in the smallest degree, to render matrimony less reputable than it is, he will do me

great injustice; far be such impolitic and irreligious intentions from me! On the contrary, it is my most sincere wish, if a man, by premeditated promises and persuasion, succeeds in seducing a virgin, that she should be deemed as lawfully married to him as if the ceremony had been solemnised by a clergyman. The Levitical laws specify, that if any man be found lying with a woman betrothed or married to an husband, it is adultery in both, and both must die. But if a man is found lying with a virgin not betrothed, she shall be his wife: he may not put her away all his days, because he has humbled her*.

* Our law, in the first instance, fines the offender a sum of money; and in the second, if a young woman is debauched and got with child, the father pays forty pounds to the parish, never concerns himself

I know full well, it is said, that our Saviour forbade polygamy : but I cannot reconcile this idea to my mind. To the volumes, therefore, which have been written on the meaning of the single word *γυνή*, and on its being used in the singular number, I refer the reader to form his opinion*.

any farther about the infant, and sets the much-injured woman adrift on the world, to seek a livelihood in the best way she can.

* The seventh chapter of Paul's First Epistle to the Corinthians has been much spoken of, and adduced in evidence that the Christian doctrines forbade polygamy. I have studied it with great attention, and confess it does not appear to me in that light. But I will put a rational question to the reader, totally framed from my own ideas, and not from any other author : If Christ had judged polygamy sinful, would he not, when preaching to the people, (many of whom were polygamists,) have said, in plain and expressive terms, "It is unlawful for you to take unto you a second wife during the life of the first ; ye that have sinned, go

I am anxious that my meaning should be perfectly understood, for thus condemning monogamy as a fixed law, and

forth, and henceforth sin no more." Our Saviour never did say any such thing; but, on the contrary, spake in the following manner: "And I say unto you, that many shall come from the east, and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." Matthew, viii. 11. Abraham and Jacob had several wives, Isaac only one; but Christ mentioned them as being all three in heaven. I will ask another question: Can any thing be construed illegal, or sinful, which God ever permitted as a custom or law? I know full well, it is said that polygamy never was given to Moses by God as a law; certainly it was not, or it would have made another commandment. But, did not the Jewish nation live in polygamy at the time that God conversed with Moses on Mount Sinai? It is therefore a plain incontestible proof that the Almighty sanctioned it, or he would have directed Moses to forbid it. He blessed, and received Abraham and Jacob into heaven, who had four handmaids and wives. If two of the most pious men of the present age were to marry a second

never to be broken through but in case of adultery. I am convinced, by my knowledge of this world's affairs, that it

wife, they would be convicted of felony within the benefit of clergy, to which they would be indebted for not being hanged; whilst the adulterer, and the seducer of a virgin, is admitted into the first companies in the country.

Further, if a drunken fellow in a fit of mad intoxication, or a nobleman of ten thousand a-year, force an old widow woman of sixty, they will be both hanged for a rape: but if the most opulent man in the kingdom debauches a virgin, with her consent, though to prevail on her he has made her every promise of protection and support, there is no penalty inflicted on him if he deserts her the next day.—To whom then is the greatest injury done?—to the old woman who is ravished, or the virgin seduced, and after the fairest promises abandoned? There can be no doubt on this point: yet thus the law of the land stands at present. I am of opinion the law may be amended, in favour of the too credulous, lovely fair, without introducing polygamy, or compelling every man to marry the virgin whom he has debauched; and shall

is the bane of human happiness, destructive to population, and is the cause of prostitution in many instances; as I have already exemplified.

Before I proceed to explain my further reasons why polygamy in some particular instances should be permitted, I desire it may be well understood, that I am no advocate for that wild and licentious use of it, as practised by the Mahometans; but, to use the words of the learned and pious Madan, “an holy and sober use of

submit it to the opinion of the clergy and legislators, in my chapter on Female Prostitution and Ruin. In these days, if a gentleman seduces the daughter of a man of fashion, and will not marry her, he may be scouted; but if he debauches twenty servant-maids or apprentices, and turns them into the streets to seek their bread by prostitution, who is there that will think of reproving him, or act towards him as if he thought him the worse for it?

marriage," tending to the benefit of population, and of course to the strength and riches of our country: neither that man should be permitted to take as many wives as he pleased, merely to gratify his caprice or fancy, and turn them adrift at his pleasure. Far be it from my thoughts! But there are many instances where the happiness of man might be promoted, and prostitution be prevented, by permitting polygamy; and I trust I shall very shortly, in the sequel, be able to prove it. But before I finish with scriptural remarks, and with Mr. Madan, whom I consider as a most profound commentator on the sacred writings, I shall take upon me to offer a few additional but most substantial evidences in favour of polygamy.

Christ was born of a polygamous race,

both on the side of Joseph, and of Mary his mother. For Solomon was the ancestor of Joseph, who was the son of David by Bathsheba, whilst David had other wives living, and by whom he had children. Nathan, the ancestor of Mary, we can trace back to be of the lineage of David, and most certainly of polygamous race, for David had many wives ; and if I am not mistaken, Nathan was also, as well as Solomon, the son of Bathsheba. What will the reader think of this ?—I will relate Mr. Madan's own remarks on the lineage of Christ, and leave the reader to his own reflections, without any further comments on the subject. Madan writes as follows : “ This matter is not a mere speculative point, but of a most important concern ; for, if women, taken by men already married, were not lawful wives in God's sight, then

commerce with them was illicit, and the issue must be illegitimate, and, if so, uninheritable. Whither will this carry us? Further, I dare say, than the most zealous *anti-polygamists* mean it should, even to the bastardizing the MESSIAH himself." In the next page, vol. II. page 14 and 15, Madan continues thus: "If there be a failure here, nothing can set it right, even to the latest posterity. We must, therefore, either allow that polygamous marriages were valid and lawful in the sight of God, or deny Christ to be the son of David; for, in the language of the scripture, a bastard, or one corruptly born, is not a son. Nor could he be hereditary king of Israel; for, to make out his title to this, all his ancestors up to David must be proved to be David's lawful and inheritable issue: for that is one meaning of the seed of David according to the

flesh, Rom. i. 3; or, as we should say in legal language, *heir of his body lawfully begotten*. This could not be on any other footing than a *polygamous* marriage being as lawful as any other, in the sight of, and judgment of, the Most HIGH; otherwise *Solomon* was *νοθος καὶ ἐκ ὕιος*, *a bastard and not a son*, through whom must be derived the heirship to David on Christ's supposed father's side. So likewise was *Nathan* a bastard and not a son, through whom Christ's heirship to the throne of Israel must be derived on the side of his mother. It is sufficient to prove one link in the chain of Christ's genealogy from David faulty, to defeat all his title to the appellation of *Son of David, King of Israel*."—Again, page 17, the same author continues:—

“ If a polygamous marriage were unlawful, and of course null and void before God ; then was not Christ legally descended of the house and lineage of David, but from a spurious issue, not only in the instances above mentioned, but also in others which might be mentioned. So that when Christ is supposed to condemn polygamy as adultery, contrary to the institution of marriage, and to the seventh commandment, he must at the same time be supposed to defeat his own title to the character of the MESSIAH, concerning whom God had sworn to David, that, of the fruit of his loins according to the flesh, he would raise up Christ to sit on his throne. See Acts xi. 30, with Psal. cxxxii. 11. I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. See 2 Sam. vii. 12. The same

is expressed, 1 Chron. xxii. 9. by—*Behold a son shall* be born unto thee!—which, though primarily spoken of Solomon, ultimately points to Christ, as 2 Sam. vii. 14. with Heb. i. 5, demonstrably shew; there Christ is emphatically styled *The Son of David.*”

I shall now lay aside Mr. Madan's work, and examine marriage in its present state, instituted, as it is supposed to be, for the benefit and happiness of civil society, by human institution.

I never in my life paid my addresses to any lady on the score of matrimony; therefore, married men must solve this mystery. I am speaking merely from opinion; but I am inclined to believe, that no modest young woman will admit her intended husband to take any parti-

cular liberties with her till the nuptial ceremony is past ; when darkness even can no longer hide those defects which heretofore she may have studiously laboured to conceal, for which no great art is required ; as Esculapian power, with drugs mellifluous, and Oriental gums, can for a while stifle the most noxious vapours, and to the fœtid smell a violet fragrance give. For, the sage matron, in various arts renowned, and long experienced in deceit, can also hide deformity, and with skill superior to the gardener's power, who binds the warped saplin : for she excels in skill to palm the warped blighted fruit on the injured husband by base deception. She, for all dire defects, a substitute supplies, with belts, with springs, with ligaments, and artificial limbs. But when the deluded anxious lover unlooses the mechanic rai-

ment, then naked truth explores abhorred deceit, and nature reassumes her warped form ; and, in the morning's dawn, the false fragrant odours vanish ; leaving to the disappointed bridegroom the noxious, tainted, blighted fruit, fair to the eye, but bitter to the taste, and poisonous to the touch :—And what succeeds ?

Why, love's gardener, indignant at the poisoned infamy, roots from his sacred bed, where nought but Cupid and the zephyrs ought to dwell, all offensive plants, all bitter fruits ; and plants the melting blooming peach, and lovely violet, delightful to the taste, and fragrant to the smell.

Oh ! much to be lamented man ! the choicest gifts of Heaven in this world are to thee denied ; thou art bound *for life*

(or doomed to felony) to one thou cannot love—miserable is thy fate. Instead of being blessed with symmetry and perfection in thy arms, dreaming that thou reposest on a bed of choicest flowers, and waking in the morn to hail the fragrant blushing full blown rose, and press it to thy bosom, thy fate is reversed, for noxious vapours assail thee in thy sleep; and waking, thou wakest to lament deformity of body, constitutional defect, and concealed disease. Loathing, thou leavest the disgusting object to curse the fraud she has been taught to practise.

The priest may bind thee to this mated hypocrite, and the iron arm of law, which makes it felony for thee to marry another, may dub her thy wife: but no law exists to prevent thee from taking unto thee another woman, more suited to thy mind,

more adapted to thy affections. No law yet exists to prevent thee from sending the fraudulent bride to all the comfort she can derive from a separate maintenance.

'Then follow nature's laws, sanctioned by Heaven, and seek some beauteous and more perfect fair one : I tell thee it is no sin to take unto thee a virgin pure ; it is her consent that constitutes the righteous deed : but if thou humblest her, thou canst never put her from thee ; she is as much thy wife as if one hundred priests had sanctioned the union.

I shall now proceed to mention certain disorders which render it impossible for man to cohabit with a woman, and then apply to the judgment of every man of common sense, whether it be not

both impolitic, immoral and unjust, that a man be bound, *in such cases*, for life, to one woman, and not be permitted to take unto him another.

Among these disorders are, incurable madness, and inveterate leprosy. There is another, which, though rarely found, does yet exist, the *morbis pediculosus*, which is of all the pests in nature the most obnoxious. Oh ! with what disgust, too late, I discover so fell a fraud and pestilence ! instead of the little winged loves fanning me with gentle zephyrs in my sleep, my body is assailed with noxious reptiles waking me from balmy rest, seeking retreat in my cleanly pores, to which my well-braced body denies them entrance. Assailed by this reptile host, I am driven in disgust and torment from the field of love.

Though man may meet, and often does, with women afflicted by the above calamities and diseases, which render it impossible for him to live with them in a state of connubial comfort, it is felony for him to take unto him another wife. He must therefore *burn*; or is induced to commit either adultery, fornication, or whoredom. Whereas, were he permitted, in particular cases, to marry again, he would live in virtue; to repeat the words of Dryden :

“ In pious times, ere priestcraft did begin,

“ Before polygamy was made a sin ;

“ When man on many multiplied his kind,

“ Ere one to one was cursedly confin’d :”

Then man had the opportunity of ameliorating his situation, by relieving his wretched state of marriage, and living in virtue and betrothed matrimony; but now he is compelled to turn whoremaster, or

fornicator, when either the misfortunes or diseases of the wife compel him to separate himself from her bed. I again repeat, that I am far from wishing that a general and indiscriminate use of polygamy should be permitted, but only in particular cases already mentioned, or others of similar nature.

The prohibition of polygamy has, in some instances, been a very great obstacle to the propagation of the Christian religion. The missionaries sent among the Indians to preach the gospel, acknowledge, that, to incline them to monogamy, is one of the most arduous tasks which they have to perform; and that many on this account have rejected Christianity, who otherwise would have embraced it. There are a set of Christians living in China, who live in polygamy. If I am not

mistaken, Puffendorf relates this circumstance. It appears to me, as if these missionaries never studied the Old Testament. But priests must obey the law of civil institutions, or they will not meet with preferment, and obtain ecclesiastical wealth and honours.

At the beginning of this Chapter, I expressed my intention of giving Marshal Saxe's Reflections on Polygamy; but I find it would swell these pages to a very great extent. I therefore shall, for particulars, refer the reader to his Reveries. He proves, by arithmetical calculations, that *monogamy* is destructive to population, and declares that it is hostile to the happiness of man. I am positively of opinion, that it is not only destructive to population, and the chief source of man's misery, but that it is pro-

ductive of much intrigue, fornication, and whoredom ; of which I am vain enough to imagine that I have given incontestable proofs. It is impossible to maintain connubial connection with a diseased woman ; and nearly as intolerable to be confined either to a drunkard or a termagant shrew : to be saluted with the heel of a shoe on the head, instead of the kiss of affection,—or to have my bed polluted by Bacchanalian fumes, instead of fragrant breath of health,—are equally repugnant to cleanliness, comfort, and good-humour.

It will certainly be acknowledged, that it is the duty of the legislature of every country to enact laws which encourage morality and strengthen religion ; most particularly amongst the middling and lower orders of the people ; for the more they live in virtue and a due sense of re-

ligion, the less liable is the State to be convulsed by their tumults. In this country, if due consideration were given to the subject, the most lovely and weaker part of human nature might be effectually protected from ruin and misery ; and the lower order of people, as well as the rich, might be induced to lead more chaste and virtuous lives : but as long as it is felony to marry a second wife during the life of the former, though she be either insane, diseased, or drunken, &c. &c. &c. &c. &c. &c. &c. &c., it is to be feared adultery, fornication, and whoredom are not likely to be diminished ; nor can we reasonably expect an amendment in the moral character of the people respecting those particular vices. I shall put the following case, which, however, I do not suppose will ever be added to the

voluminous reports of the courts of law.

If a gentleman of fortune, or nobleman, should seduce the wife of a peasant, I mean the man of one shilling per day, would a British jury award some thousand pounds damages to the peasant, as they frequently have awarded to the rich and noble? But is not the happiness of the peasant as fully destroyed by the loss of the partner of his affections? Is not his grief as poignant as the nobleman's? Are not his feelings as deeply wounded by the seduction and loss of his fair helpmate, who was used to welcome him, after his daily labour, at the threshold of his cheerful cottage? Alas! his joys are fled! and, when the sun retires to rest, reluctantly he trudges home to

view his mournful and deserted dwelling, and sorrow marks his wearied steps. It is not that a British jury will not do him justice : they are the palladium of our lives, our happiness, our liberties ; and the guardians of our property and our rights. But he cannot appear before this just tribunal ; for he is poor, and possesses not the means of obtaining justice. He may, indeed, sue *in forma pauperis*, that is, without fees to lawyers, or expence of process ; but he cannot afford to give his time and attendance, nor make the personal exertions, or suffer the personal inconvenience of prosecuting such a suit, harassed as he would be by all the delays, and impediments, and quirks, and quibbles, which a wealthy opponent could purchase. A greater evil still attends him, pregnant with immorality and vice ; for he cannot

procure a divorce : his circumstances will not afford him that relief which the affluent can acquire. The equality of the law of Britain has been a disputed point by the invidious partizans of other governments : why, then, give them cause to censure us ? How is the equality evinced ? Is it in the expence of procuring a divorce ? But yet, it is said, the law is open to every one. So it is : so also is the London Tavern ; but it is not every one who can afford to go into it. If a country-man were even to put his nose in at the door, the waiter would kick him down the steps ; and if he were to appear in the lobby of the House of Lords, with a petition, praying to be divorced *gratis* from his wife, it is likely that the serjeant at arms would take him for some poor lunatic, and send him to Bedlam hospital. Such a case, I must acknow-

ledge, is not, in any degree, likely to happen, for very obvious reasons. Besides, those doors are not to be unfolded to a divorce under three hundred pounds: in most cases it is much more expensive. Nor is there an attorney in London, or any where else, to be found, who will undertake so expensive a cause without his fees. I can see no reason why a country-man should not be divorced at the *Quarter-sessions*, as well as a nobleman in the *House of Lords*. That not being the case, they live in adultery, fornication, and whoredom; for the wife cohabits with some other man, and the husband debauches some girl in the parish, who, if she is unfortunate enough to become a mother, is stamped by human law with the opprobrious, though unjust, name of a prostitute; though the man who debauches her would be guilty of felony

were he to marry her, which he would most probably be willing to do, did the law of man permit him. Were the poor fellow able to procure a divorce, he naturally would marry again, and live according to the will and commands of his Maker. Not to put a more harsh construction on his unhappy fate, the legislature at least overlooks him ; but at the same time it gives ten thousand pounds damages to the nobleman. Make it but a pleasure, and suitable to his convenience, for man to live a virtuous life, and make morality more pleasing than vice ; let divorces at a small expence be obtained, and, in *some* instances, polygamy permitted, we should soon find virtue prevail and prostitution diminish : we then should soon perceive an increase of true religion amongst the lower orders ; and the State would not have a

doubtful, but most solid security for their loyalty and submission to the laws. More good would be derived from salutary institutions, inducing man to lead a virtuous and chaste life, and by permitting him to take unto him, in CERTAIN CASES, and under certain regulations, another wife, than from the compulsive plan of forbidding any person whatever, except doctors and apothecaries, to walk the street during the hours of divine service: for a man, if not religiously inclined, although you certainly may compel him by an act of parliament to stay within doors, you cannot prevent him, if he chooses it, from singing Lillibillero, or the Black Joke, at home. You may confine him for ever to one woman, let her be both diseased and drunken; but you cannot compel him to propagate his species on her, or prevent his going to

the brothel. I am convinced there are thousands and tens of thousands of men, who now live in dissipation, debauchery, and drunkenness, that are naturally inclined to a moral and decorous conduct; and, were they permitted to take unto them another wife, and provide for the present one, would lead a virtuous and domestic life: but they fly from their wives as they would from the plague, when they make their homes uncomfortable to them. In dissipation they vainly seek for comfort and relief; and debauchery walks hand in hand with it; they are twin-sisters, both bred in the same womb, and brought to life by the misery and distraction of the mind.

To incline mankind more towards a proper sense of religion, and to inculcate moral principles, lenient and persuasive

measures must be used: compulsion is sure to disgust. I confess my dissatisfaction when I hear a clergyman railing at his congregation; and could hardly prevail on myself to keep my seat when I have heard them talk of nothing but of damnation, hell, and the devil, as many of them do, instead of holding up the Christian religion as the purest system of forgiveness, love, and charity, which it really is, and whose spirit is lavish in its promises of pardon and salvation. Were all our clergy to act and to preach after the same manner of some of our truly enlightened, learned, and orthodox divines, who command both honour and respect from all who hear them, I am inclined to think that their churches would be more frequented, and mankind be rendered far more happy. Man must be led, and induced, by mild, persuasive, and lenient measures,

to the true sense of his religion : he must not be driven, or terrified. Religion does not consist in going to church twice a-day, and carrying a hypocritical, canting, forbidding countenance through the whole week; for, though religious institutions should be observed, and public worship should be attended, vital religion does not entirely depend on exterior observances, though they greatly assist it : for an high sense of devotion and piety may be found in the temple of Nature, in viewing the harmony and connection of all its parts, and contemplating the wondrous works of the Divinity, even in the meanest productions of the creation.

It is to be lamented that so many blockheads are admitted to take holy orders ; for, in many families, if one child is more uncommonly stupid, proud, and

obstinate than the rest, and deemed not to be endowed with sufficient abilities either for trade, law, or the army, the father says, he will do very well for a parson. The King may make a priest a bishop, and a private individual a peer; but his Majesty cannot give the former abilities, nor can he make the latter a gentleman. Doubly honourable is he who has acquired his nobility by noble actions. Such a man will have precedence in the opinion of the wise and good, before those who are right honourable only by birth and riches, and are compelled to rifle the monuments of the dead for their genealogies. Virtue alone can bestow nobility, and glory exalt it. A mitre gives riches and titles to a priest; but it is not always accompanied by good sense, toleration, and humility. High church riches and haughtiness too frequently

stalk hand in hand, whilst the inferior, but modest and laborious priest in the vineyard, who is resident amongst his parishioners, imparting to them all the knowledge with which he is endowed, and performing all the duties attached to his function, with zeal and affection, is too frequently in possession of little more than the mere necessities of life. The inequality of income among the clergy is monstrous. I am of opinion, that no clergyman in the remotest village in Britain should have less than two hundred pounds per annum, though there are many who serve two churches for forty*. A priest is neither to wallow in luxury, nor to deny himself the good cheer, the mirth, conviviality, and innocent amuse-

* I am informed many clergymen in Wales are so poor as to be obliged to sell spirits and keep small shops.

ments of this world. Austerity of manners, and a too rigid, pedantic, and re-cluse deportment, is not so necessary as some are foolishly inclined to believe. It may please the bigot, but it will make but few proselytes; I do not believe a man more virtuous, or one whit less vicious, who lives on vegetables and water, than the one who daily eats two pounds of meat, and drinks a cheerful cup, though he may be a greater hypocrite. Before I quit the subject of monogamy, I cannot help relating the injustice which attends those who profess the Catholic faith; for if the wife of a Roman Catholic be even caught in adultery, he may be divorced; but the tenets of his religion forbid him ever to marry again as long as the woman, though she be an adultress, is living. When I say he cannot marry during that woman's life, I mean that he

cannot, as a Catholic, marry without leave from the Pope. He can indeed marry again, if he chooses so to do : but then he is looked upon no more as a real Catholic ; and the priest will neither give him absolution or hear his confession.

I shall now take notice of a crime, which, in my opinion, is base, unnatural, and cruelly unjust ; in short, one of the worst of crimes ; for the sincerest repentance, even for the deed committed, can neither palliate the evil nor avert the injury. It is a most barbarous and sinful act, and the more so as it cannot be repaired. The crime I mean is that of living with a woman, having one or two children by her, and then marrying her perhaps even when she is some months gone with child. What can any man say in favour of this wanton violation of justice ? and

what must be the feelings of the man who has committed it?—who, at the altar, legitimates one child in preference to the rest, and holds him up as an object of envy and hatred to the others;—who legalizes one by a ceremony instituted by priests, and bastardizes the others without any ceremony at all; though the whole of them are viewed by the Creator with the same parental eye. Were he but to reflect, as it becomes him, what pleasure can he enjoy, whilst before his eyes perpetually he views the lovely pledges of his former love, and the new-born bantling of the matrimonial state? Are they not all equally alike, blood of his blood, and flesh of his flesh? yet the latter minion of wedlock inherits the whole patrimony, and the others are turned out on the world beggars and bastards: for custom, prejudice,

and the law of man, but not the law of God, stamps them with that unjust, opprobrious appellation ; robs them of their birthright and their patrimony, and gives to the offspring of the same womb, but legitimated by a nuptial ceremony, the family titles and riches.

That self-same law, made by mankind and bigoted custom, stamps the chaste, lovely, and affectionate partner of my bed, with the unjust and cruel appellation of whore, because she has not undergone a ceremony instituted by man. By Heaven, I swear it is false ! The lie is base, subtle, and fraught with worldly craft and priestly insolence. No woman is an harlot but she who lets her body out to hire, to various and frequent comers. Be she but true to my bed, honest, and attentive to my interest, it is infamy superla-

tively vile, to brand her with a crime at which her honest and affectionate heart revolts. Will a ring put on one of the fingers make the blood flow purer in her veins? Will it, I ask, insure her chastity?—Tell me, ye who are bigots to matrimonial chains, that link two bodies until death, but cannot hold the two souls in unison, where lies the magic virtue of this ring? Has the Acteon race been less numerous since marriage has been made an ecclesiastical ceremony, or since polygamy was made a sin? I believe not; nay, I am convinced of the contrary: yet if I have children by a generous-hearted woman, without being married to her; though she is constant to my bed, good-tempered and affectionate, and devoutly interested in all my worldly happiness and welfare, those pledges of our tender love are doomed

to beggary, and bastardized:—a most cruel fate!

It is wicked in the extreme; for God has made no laws by which they are deemed bastards, or deprived of their inheritance. It is the law of man only which consigns them to disgrace and poverty. Speaking of bastardism, I shall state one more observation, then ask the reader a question, and conclude the subject.

A man and woman shall cohabit together, from pure mutual love and affection, unmarried by any ecclesiastical form, and shall have children: another man and woman shall be married in church by a priest. The woman, contrary to her inclinations, by the base and inhuman influence of her parents, or biassed by the

dazzling lustre of titles, and of sordid wealth, weds a man she abhors : the avaricious and inhuman parents view this man an Adonis and a Solomon, from his high birth and splendor ; though in his person he be more ugly and filthy than a baboon, and not many degrees removed from an idiot :—I must suppose further, that they both have children. I will now ask the reflecting liberal mind—Do the children of the former, or of the latter woman, merit most the appellation of bastards ?—I am of opinion, the latter : for it is allowed, by all sentimental philosophers, that the woman who marries without a proper friendship and affection for the man whom she weds, is but a prostitute licensed by the church. I have read of a curious ceremony amongst the Jews ; whether it exists now, I know not :—the parties go into the synagogue, each

attended by two priests, and having stated their objections to each other, the woman is asked if she be willing to part with her husband, and on her answering in the affirmative, *they spit in each other's face*; the man throws the bill of divorcement at his wife, and she receives it: upon which they jointly exclaim: "Cursed be they who shall wish to bring us together again!" This summary proceeding, whatever may be said of its elegance, is certainly a less tedious and expensive process than that presented to us by the existing laws of this country.

In the present times, a divorce cannot be procured for less than three or four hundred pounds; which the poor man cannot afford. A divorce, therefore, is positively not to be obtained by any but the rich. There is no way at present for

a poor man to get rid of his wife, but by cutting her throat or his own.

I have given enough of Scriptural authority; I will now offer that of the law. Jacob, in his Law Dictionary, writes, that before the time of Pope Innocent III. there was no solemnization of marriage in the church; but the man came to the house which the woman inhabited, and led her home to his own, which was all the ceremony then used.

Judge Blackstone goes further, at least he writes plainer, and tells you, without sneezing, that the intervention of a priest to solemnize the contract, is merely *juris positivi*, and NOT *juris naturalis aut divini*.

We are thus told, on the best authority, that, before Pope Innocent III.'s time, all the ceremony performed by the man was nothing more than fetching the bride from the place of her maiden residence to his own house.

I will now ask a question—a mode of proceeding, which, to use the expression of Mr. Burke, or Junius, or some other very clever writer, suits the mediocrity of my talents:—If a man prevails on a woman to quit her relations, and she comes and lives with him, under every promise of protection, would not such a woman, before Pope Innocent III's time, have been considered as his wife in every respect? Why then should she not possess the same privileges now, as under the Mosiac law, and in the earlier centuries of the Christian æra?

Besides, previous to the Popedom to which we have had occasion to refer, if a man had taken a young woman from her parents, and lived with her, he must have supported her for ever as his wife, though no ceremony had been performed according to canonical law. Let, therefore, any rational man reflect, and tell me whether in these days, taking a woman from her parents, and living with her, is not, in every sense, the same ceremony which in former days would have constituted a marriage both in the eyes of God and of man. But now, a man may seduce a dozen women, and desert them all in a state of pregnancy, without any apprehension, but from the overseers of as many parishes, which a few pounds to each will satisfy: and these poor women are all let loose, without character, without comfort, and without

friends ; in short, without hope ; to get their bread, not as they would, but as they may be suffered to do by the unfeeling rigour of the laws, and the harshness of what is called public decorum.

That the loveliest part of human nature should be thus infamously and basely deserted, and have no relief afforded them by the Legislature, is a disgrace to any Christian country. Yet thousands there are now walking the streets, deserted by ruffian man ; who, by every artifice and solemn promise, even of marriage, have been tempted from their homes ; and, after the infernal unfeeling monster has satisfied his brutal lust, have been turned adrift unprotected, unprovided for, and penniless, into a wide, and, in respect to fallen woman, a most uncharitable world.

I again repeat my opinion : if the law,

in this instance, were amended ; if every man were compelled to maintain the woman that he has seduced, and a permission were allowed, in certain situations, to marry a second wife during the life of the former ; in a few years we should not see a tenth part of those wretched, unfortunate, much to be pitied women, who are now prostituting themselves daily, to procure the necessaries of life. But of this I have spoken more fully in my Chapter on Female Ruin and Prostitution.

I shall now for a very short time quit England for Scotland ; which, however, I would never wish to do but for the sake of an argument ; and examine the custom and law respecting marriage, as well as the different treatment women receive in that country. Divided only by a river of a few yards in breadth, the law is infinitely

more liberal and just to the sex. According to my judgment, marriage is rational only in Scotland.

If a man in Scotland presents a woman into company as his wife, or calls her constantly by his name, she is received and respected as such, and the children also inherit : nay more, if a man lives with a woman only for one year and a day, this likewise constitutes a marriage, and the children will inherit, although in either of the above cases no ceremony has been performed by a priest : the woman is respected and treated as his wife. Whereas, in England, if a woman lives with a man, is true for years to his bed, is an affectionate help-mate through life, and a tender mother ; in short, let her possess every amiable accomplishment, and every mental virtue,

there are but very few who will associate with her. In the world she cannot be received ; and one-half of the modest women, as they are called, who perhaps are not very correct in their own conduct, whenever they meet her, turn up their noses ; while the vulgar part of the world, equally unjust, stamp her with the opprobrious, base, and false appellation of harlot.

I shall now conclude this subject, and request it may well be understood that I do not write in favour of promiscuous concubinage, or polygamy, as it is practised by the Mahometans ; neither am I averse to matrimony. I only state, that if the law were to permit man, in certain cases which I have mentioned, to marry a second wife, and also compel every man who should seduce a woman to

maintain or provide for the same as if she were his legal wife, in a very few years we should not see a tithe of those wretched, unfortunate women, who are now compelled to walk the streets to get their daily bread.

It may be asked—for some people are in the habits of putting strange questions—what interest have I in expatiating so fully and at such length on this subject? I reply, that I am actuated wholly and solely by a tender love, sincere affection, and honourable attachment to the dearest part of human nature—lovely woman.

The lives also of thousands of men would be ameliorated, were a regulated polygamy, in some instances, permitted, who now live in misery and wretchedness. I know many of them; and so

does my reader too : if he will but reflect for a moment, examples will crowd upon his recollection. Marriage is a good thing ; and so is a bone for a dog ; but if you tie it to his tail, it will drive him mad. Society cannot be held together without *religion*, but it may without *priestcraft*.

[By an error of the Press, the following pages were mislaid, and should have appeared in the foregoing Chapter, On Matrimony and Polygamy.]

WHAT should hinder a woman betrothed to me from living as happily and conscientiously with me as one whose nuptials has been hallowed by an archbishop? I can never be brought to believe that a man will be considered as criminal in the eye of Heaven, in the year 1801, for treading in the very steps of Abraham, Isaac, and Jacob, of whom we read as received into heaven: nor will I even

subscribe my consent, in the smallest degree, to the want of chastity in the deed. Nay, I will go farther: Provided a man has never seduced and abandoned a woman to misery, a dozen wives, and twenty concubines, will not, in my judgment, bar the door of heaven against him. I speak only as to the absolute sinfulness of the act; it not being my intent to assert, that it may be prudent, under certain regulations of society, for a government to admit of them.

A stronger question still remains to be asked: Did Christ ever give any one away in marriage? I read of our Saviour being present at the marriage in Cana; but the only act of his which is recorded in Scripture at that meeting, was the miracle he wrought by turning the water into wine. Did his apostles marry? No.

Pope Clement began it; and the priests since his time to the present days, jointly with the legislatures, have continued the custom, and endeavoured, as far as lies in their power, to attach disgrace to all betrothed love, truth, and constancy. One word more relative to Abraham:—He took unto him his handmaid Hagar. She was not even betrothed to him; nor did her relations even consent, which was the ancient custom amongst the Jews. No. Sarah his wife, believing that she was too old to have a child, persuaded Abraham to take unto him Hagar, that she might obtain children by her;—which are the words of the Scripture. Now, when the Lord promised to Sarah that she should have a son, after having for so long been barren, which son she bore unto Abraham and called his name Isaac, and she found that the son of the handmaid, Ha-

gar, (Ishmael,) found favour with Abraham in preference to her son, she grew jealous of Hagar and her child, and drove them both out of the house into the desert. Had Abraham and Sarah lived in these days, I will leave it to the judgment of the reader to determine on the conduct of Sarah, and what appellation would be given her ; but I will take on myself to determine that Abraham would be judged a fornicator, and Hagar an harlot, though God promised to Hagar, when in the wilderness, that he would cause a race to spring from the loins of her son that should not be numbered. If, however, I take another wife, because the woman I am already married to is so diseased or afflicted as to render it impossible to cohabit with her, I commit felony ; and if I live with a woman without the ceremony of marriage being performed by

a priest, although she is respected by my friends, and I am pledged to her in every sense, excepting the marriage ceremony, as if she were my legal wife ; the censorious part of the world will call me a libertine, and stamp that woman with the most degrading appellation ! She is as much my wife as if a bishop had blessed our nuptials at the altar, and a chorus of priests had chaunted an epithalamium of an hour long.

We will now take our leave of the Jews, and, which is no very unnatural transition, pass on to the Scotch,—who, though they certainly are not God's chosen people, contrive to squeeze themselves into the good things of this world, wherever they are to be found.

Let us now examine the customs of

Scotland, relative to marriage and legitimizing children, &c. and then compare the laws of that country with this, relative to inheritance and marriages, when they will be found as distant as the north pole is from the south, though the countries are separated only by a few score yards of water called the river Tweed.

I will state two cases to any rational man who is not a slave to forms, and leave it to his reason to judge of them. If a man marries a woman pregnant by him, after she is eight months gone with child, or even a few hours only before the birth of the child, this offspring, being born in wedlock, is legitimated and inherits, and the woman is made his lawful wife. Another man takes unto him a woman, who has a child by him without being married : she is true to his

bed, and in every sense a tender parent and affectionate help-mate in life: but this child the law bastardizes, and does not permit it to inherit *, and she is stamped with the most unjust and cruel denomination. It is the stigma thrown on woman by the censorious canting hypocrites of the age, which compels many a mother to murder the child of her womb, who otherwise might have become a tender and affectionate parent, lived to a mature age, and brought forth many children to the state, instead of being cut off in the flower of life by the hands of the executioner.

* In Scotland, if a man has a child by a woman, and should some time afterwards marry her, the first child inherits, though she has more children after marriage. This custom in Scotland is founded in good sense, justice, honour and religion. I wish, with all my soul, it were the same in England.

The Ishmael of the Old Testament was favoured by Heaven; but the Ishmaels of the present age are bastardized by inhuman bigoted man, and cast out on the earth to seek for their bread by the sweat of their brow, or to be dependent on the charity of their relations; who, happening to be born in legal wedlock, inherit the very estate which they ought to have possessed by the wedlock of the same flesh and blood *.

Thus, in opposition to the divine will and ordinance, do we form laws; and when we ask why such laws are suffered

* With grief I relate, there are many gentlemen in this country, who are now living on a scanty pittance, who are begotten by their father out of a woman before wedlock, who afterwards has married that woman, and had children by her, who inherit not only very large estates, but titles also,

to exist, the answer made us is, that it is for the benefit of society. Can society be benefited in this instance, when any individual is injured in his dearest interests, his inheritance and his birth-right? Yet the magic words of a priest, sanctioned by the legislature, bastardizes and beggars the one, and raises the other to titles and estates, though they are both begotten of the same flesh and blood. Yet this is all done, we are told, for the benefit of society. Bigoted custom is as destructive to true happiness, as superstition is to true religion, and is justly called the silly daughter of a wise mother.

There is one consolation indeed, which remains to those of high rank, whose daughters may run away with a footman, or a groom, or some man of mean birth, (which many have done,) that if the foot-

man, &c. marries her, the act is holy and virtuous in the eyes of the world, and in no sense can the parent be affected but as to his pride.

The late divorce bill which passed the Upper House, has been the frequent theme of public discussion. I shall not take upon myself to judge of the propriety or impropriety of that bill : it has been discussed by the most able statesmen of the age. But had I had the honour of sitting in Parliament when that subject was on the carpet, I certainly should have taken the liberty of proposing to the legislature a method which, in my humble opinion, would render marriages more happy, and divorces less frequent. It is as follows : I would have a law enacted, that every young woman, previous to her intended marriage, should appear before some dig-

nified prelate, immediately after having undergone the solemn ceremony of taking the sacrament, and should be interrogated before the altar of her God, whether the man, her intended husband, was the object of her voluntary choice, and that by her free will and agreement she wished to be united to him, and that no threats or compulsion of parents had forced her to consent to the nuptials? Her avowal should be sufficient to permit a priest to unite such a couple: but on the contrary, I would have it made felony for a priest to officiate at a nuptial ceremony that was in any degree compulsory; parents then would be ashamed to use compulsion.

Marriages are in general made, either from a too hasty conclusion, before the parties can know each other well enough

to pass through life with happiness and peace of mind, or from a sordid thirst after wealth or aggrandizement. It is therefore with grief I reflect, that the two happiest days most married people enjoy with their wives, are the days that consign them to their wedding sheets and their winding sheets. Alas ! our passions are like our mistresses ; our reason like our wives. Yet in this country, man is so bigoted to matrimony, that some people even advertise for wives in the same manner as they would for an agreeable partner in a post-chaise ; as if the journey through life was of no more consequence than a journey to York or Edinburgh. A man who has any regard for the safety of his limbs, would not take a raw horse out of a dealer's stable, pampered, set up, figged and gingered for sale, to carry him a long journey. If he did, it is an hundred to one, be-

fore he rode twenty miles, but the gentleman would get a fall. Nay, on setting out, the animal might prove so restive as not to be got beyond the stone's end.

I desire my intention may be well understood, for proposing this law relative to the solemn examination of damsels by a bishop, before he permits the performance of the marriage ceremony. It is not my wish to meddle either with the morality or religion of the country; for the sake of society I bend to the laws of the state which protects me. For my morality or immorality I am accountable only to my God; and whether any new law be enacted that shall cause the making one cuckold, or one hundred, more or less, in the year, is a matter of total indifference to me, as long as I am not implicated in such events. But it can-

not be a matter of indifference to me, or to any one who has the feelings of a man, to see a woman dragged to the altar and sacrificed to a person she detests; when, after exerting all her resolution, she at length finds it impossible to continue a life so wretched, and flies from it. Others, possessing greater resolution, remain in silent, wasting anguish, and drag along the tedious hours of life in misery and lamentation.

I have written much on the absolute necessity of man being permitted in certain cases, namely, disease and afflictions by the hand of God, to take unto him a second wife during the life of the former one. I repeat my reasons: it would not only be productive of happiness to the human race, and augment the population of the nation, but it would pre-

serve from ruin and misery many thousands of the loveliest and much to be pitied part of human nature. To this argument, a priest, or some over-pious Christian, might reply : Sir, would you wish to see God's holy word and ordinance perverted and abused, which the Lord, through our Saviour, has expressly commanded, " Those whom God has joined together let no man put asunder ? "

I would reply, By no means ; for I am of opinion, that when a woman is so diseased or afflicted as to render it impossible for a man to cohabit with her, if he provides for her wants in life, so as that she be enabled not only to live in comfort, but even in affluence, if her husband's fortune can afford it, I do not hold that he has put her away from him because he takes unto him another wife, from the circumstances already mentioned.

We will now examine this case and text in Scripture, in a worldly point of view, as well as in a religious one: "Those whom God has joined together let no man put asunder." I say, God forbid it should ever happen! but at the same time I will state that it is but just, first of all, before we condemn the act, to examine whether God did join them together or not. Happy are they who in unison of soul united, wishing to conform to the rules which govern society, (as it is termed,) proceed to church and submit to the nuptial ceremony. This may in truth be deemed a righteous and religious union, but no other can be so.

It would be profanation to assert the same in favour of those who are married from views of interest, be they what they may. Some women are, as it were, drag-

the altar by the compulsion of inhuman parents, and sacrificed to the man they detest. Can any man or woman, possessing honour, religion, or reflection, assert that such persons are joined together by the just and benevolent father of the creation ?

It is not to be expected that the hy-
menial torch can ever burn pure and un-
defiled, unless the flame is fanned by
mutual love. As I am of opinion that
many persons who will read this book,
have never read the marriage ceremony,
or the preamble to it, before the bands
are performed, I will transcribe a pas-
sage out of that ceremony, which the
priest is commanded to repeat to the par-
ties before he unites them. “I require
and charge you both, as ye will answer
at the dreadful day of judgment, when

the secrets of all hearts shall be disclosed; that if either of you knows any impediment why ye shall not be lawfully joined together in matrimony, ye do now confess it. For, be ye well assured, that so many as are coupled together otherwise than God's will doth allow, are not joined together by God, neither is their matrimony lawful.

Reader, I entreat you to ponder well the above words, solemnly pronounced before the altar of God by the priest to the parties intended to be coupled; remember also, that parents are usually present, who compulsively have forced their daughter, by inhuman influence and barbarous threats, to consent to wed the man she detests; too frequently also, knowing that her heart is not at her own disposal. Reader, ponder on those things.

I shall make but one comment on those words: That if a lawyer in Westminster-hall could produce as clear a flaw in any deed of conveyance, bond, &c. he would have very little trouble in setting it aside, and nullifying the contract. On this I shall say no more, but leave the above words, quoted from the marriage ceremony, to the reflection of those who are inclined to marriage; and especially to parents who have *female children*.

END OF VOL. I:

Mary Root

